

DHAMMA VERSES



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Edited and Translated by Ānandajoti Bhikkhu

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Introduction

A Book of Ethical Teachings

The Dhammapada is probably the most popular book in the Pāli Canon, and has had innumerable translations into most modern languages.¹ The timeless ethical teachings contained in these verses are still considered relevant to people's lives, and they are a good guide to living well, and show how to reap the rewards of good living.

Together with the commentarial stories that accompany the verses – along with the Jātaka verses and stories – they have formed the backbone of the teaching of Buddhist ethics for well over 2,000 years. The verses and stories are well known in traditional Theravāda Buddhist cultures, and most born and brought up in those societies will be able to recite many of the verses, and relate the stories that go with them, even from a young age.

This is not at all surprising as the verses are often memorable, and the stories that accompany them equally so.² They provided a framework for understanding what are good and bad actions, and what the consequences of both will be, which is central to the Buddhist teaching on ethics.

The popularity of the stories can be seen from the many times they are found illustrated on the ancient monuments of India, especially around Chetiyas; they are also seen in frescoes and reliefs in temples in Buddhist countries right up to the present day, and they serve to remind and reinforce the teachings that they embody.

The collection consists of 423 verses, organised into twenty-six chapters, most of which are fairly short. As there are something like

¹ Including those that are no longer – or never were – homes to Buddhist cultures.

² Here the commentarial stories are only given in brief, but the complete collection in Burlingame's translation can be found here: <http://bit.ly/DhpCommentary>.

20,000 verses in the Pāli Canon,¹ this is but a very small collection and the Dhammapada is indeed one of the smallest books in the Canon.² Most of the verses stand by themselves, although in some cases they come in pairs,³ and in others two or more verses are evidently joined together to form a longer unit.

The verses give instruction to the different groups that comprise the Buddhist community, including advice for the lay person and the monastic, and a number of the verses, especially towards the end, show ways for understanding who is living up to their role in the community well, and who is not.⁴

Types of Verse

The verses I think could well be described as primitive, in the sense that they lack the refinements and elaboration of high classical Indian verse, and their directness is also part of their charm.

I have identified certain basic types of verse that have been used in the Dhammapada, and classified them according to whether they are descriptive,⁵ prescriptive or rhetorical verses (such as questions and so forth). Further the verses employ similes and metaphors in making their teachings memorable.

Of course the verses do not adhere strictly to one type or another, and there are some overlaps, but this does seem to summarise their contents fairly well. Below I give lists showing where these occur in the text.

¹ Around 140 of the verses have parallels elsewhere in the Canon.

² Only Khuddakapāṭha, which appears to have been added much later than the other texts, and Cariyāpiṭaka, also a late text, are shorter.

³ Most notably in the first chapter.

⁴ I think particularly of the Chapters on Monastics and Brahmins here.

⁵ These often have prescriptive force in that they describe correct behaviour, without, however, saying that you should follow it.

Descriptive verses simply state the facts as they were understood by the Buddha, or by the early Buddhist community. An example might be the opening verse of the collection:

**Manopubbaṅgamā dhammā, manoseṭṭhā manomayā,
manasā ce paduṭṭhena bhāsati vā karoti vā,
tato nam dukkham-anveti cakkam va vahato padam.**

Mind precedes thoughts, mind is their chief,
their quality is made by mind,
if with base mind one speaks or acts
through that suffering follows one
like a wheel follows ox's foot.

There are around 344 verses of this type (81%): 1-39, 41, 42, 43, 45, 46, 47, 48, 51-60, 63-74, 76, 79-83, 86, 89-115, 117-122, 124-128, 131, 132, 134-145, 148-156, 160-165, 171-178, 181-196, 200-209, 211, 217-220, 222, 225-230, 235, 237, 240, 241, 244-247, 249-263, 265-273, 275-280, 283, 284, 286, 287, 288, 291-301, 303-312, 314-326, 331-339, 341, 342, 346, 347, 349-352, 354-368, 372-375, 378, 381, 382, 384-388, 390-393, 395-323.

Prescriptive verses actually lay down rules for behaviour, or recommend a course of action as being more beneficial. An example is the 40th verse of the collection:

**Kumbhūpamaṃ kāyam-imaṃ viditvā,
nagarūpamaṃ cittam-idaṃ ṭhapetvā,
yodhetha Māraṃ paññāvudhena,
jitañ-ca rakkhe, anivesano siyā.**

Knowing that this body is like a jar,
establishing the mind like a fortress,
fight Māra with the weapon of wisdom,
guard your success, and do not be attached.

I count 67 verses as belonging to this category (15%): 40, 46, 49, 50, 61, 75, 77, 78, 84, 87, 88, 116, 123, 129, 130, 133, 144, 157, 158, 159, 166, 167, 168, 169, 170, 197, 198, 199, 210, 221, 223, 224, 231, 232, 233, 234, 236, 238, 239, 242, 243, 248, 274, 281, 282, 285, 289, 290, 302, 313, 315, 327, 328, 329, 330, 340, 343, 348, 369, 370, 371, 376, 377, 379, 380, 383, 389.

There are only 13 **Rhetorical** verses by my reckoning, and they make up 3% of the collection. Verse 44 is an example:

**Kō imaṃ paṭhaviṃ vicessati
yamalokañ-ca imaṃ sadevakam?
Ko dhammapadam sudesitam
kusalo puppham-ivappacessati?**

Who will know this earth and the lower realm,
together with the gods? Who will try to
reflect on the well-taught verse of Dhamma
as a good man reflects on a flower?

See: vv. 44, 46, 62, 146, 179, 180, 212-216, 264, 353, 394.

Similes,¹ in which otherwise unlike things are compared to drive home a point, are used in many places throughout the collection. An example is found in the last pair of lines in verse 7, which compares the ease with which Māra can overthrow the indolent to the way a weak tree is easily overthrown by the wind:

**Subhānupassim viharantaṃ, indriyesu asaṃvutaṃ,
bhojanamhi amattaññum, kusītaṃ hīnavīriyaṃ –
taṃ ve pasahati Māro vāto rukkhaṃ va dubbalaṃ.**

Contemplating what is pleasant,
with sense faculties uncontrolled,
not knowing the limit in food,

¹ Normally signified by a comparison word such as *iva*, *va*, *viya*, *yathā*, *upama* and *sama*.

indolent, low in energy –
Māra surely o'erthrows that one,
like wind overthrows a weak tree.

There are 89 verses employing similes (21%): 1, 2, 7, 8, 13, 14, 19, 21, 28, 29, 31, 33, 34, 40, 44, 45, 46, 49, 51, 52, 53, 58, 59, 64, 65, 71, 76, 81, 82, 91-95, 123, 125, 134, 135, 136, 143, 144, 149, 150, 152, 155, 156, 161, 162, 164, 170-174, 202, 208, 219, 220, 222, 235, 239, 240, 251, 252, 268, 284, 285, 287, 304, 311, 315, 320, 325, 326, 327, 329, 330, 334-338, 342, 343, 347, 377, 380, 401, 407, 413.

Metaphors do not use comparison, but suggest a resemblance between otherwise disparate objects. An example can be found in verse 25, where the island is the safe haven the person who is striving hopes to make.

**Uṭṭhānen' appamādena saṃyamena damena ca,
dīpaṃ kay¹rātha medhāvī yaṃ ogho nābhikīratī.**

Through activity, heedfulness,
through self-control and through restraint,
the sagacious make an island
no flood waters can overcome.

I identify 77 verses in this collection that use metaphors (18%): 25, 26, 35, 40, 46, 47, 48, 54-57, 60, 66, 69, 80, 85, 86, 103, 121, 122, 145, 147, 151, 153, 154, 160, 174, 175, 204, 205, 211, 218, 222, 235-238, 242-244, 254, 255, 262, 263, 275, 276, 282, 283, 288, 294, 295, 302, 321-323, 339-341, 344-346, 350, 351, 354, 356-359, 363, 369-371, 385, 387, 388, 414.

Layout

- Most of the verses are written in the Siloka metre, which has four lines of eight syllables to the line. As the semantic unit is normally a pair of lines, they are laid out in the text as two pairs of lines.

The translation wherever possible also follows this structure, and is given in four octosyllabic lines. If you count the syllables in the Pāli and the English of the example (v. 29) below you can see this has been adhered to:¹

**Appamatto pamattesu, suttesu bahujāgaro,
abalassam va sīghasso hitvā, yāti sumedhaso.**

Heedful amongst the heedless ones,
wakeful amongst the ones who sleep,
like a swift horse who abandons
a weak horse, the wise one moves on.

Occasionally, because of the density, or lack thereof, of information in the verse, I have had to vary this so that some verses are four lines of six or ten syllables.

- In the Dhammapada there are quite a few verses written in other metrical structures, which include Tuṭṭhubha (11 syllables), Jagati (12 syllables), Vetāliya and Opacchandasa (both variable in length).²

These are set out as four separate lines, matching the semantic unit, which here is normally the line:

¹ I split the lines with markers here to clarify the syllabic lengths, in the text these markers are omitted.

² For more details of the metre see my New Edition of the Dhammapada: <http://bit.ly/ABT-NewDhp>.

Example (Vetāliya) (v. 15):

**Idha socati, pecca socati, pāpakārī ubhayattha socati,
so socati, so vihaññati, disvā kammakiliṭṭham-attano.**

Here he laments, after death he laments,
the wicked one laments in both places,
he laments and he suffers vexation,
seeing the defilement of his own deeds.

Example (Tuṭṭhubha) (v. 19):

**Bahum-pi ce sahitam bhāsamāno,
na takkaro hoti naro pamatto,
gopo va gāvo gaṇayaṃ paresaṃ,
na bhāgavā sāmāññassa hoti.**

Even though reciting abundant scriptures
the heedless one, who does not what they say,
like a cowboy counting other's cattle,
does not partake of the ascetic life.

In this case I have adopted decasyllabic blank verse as the structure in the English translation, again though, for the previously stated reasons, there are some small variations in length.

In the version included in the English Texts section I have adhered to the English verse structure more strictly, believing that a version that reflects the metrical nature of the original text adds something to the memorable nature of the translation itself.

But in the Texts and Translation version, which has the notes on grammar and difficult points, I have been less strict with this, as that edition is meant to help the student in reading the Pāḷi, it has therefore received a more literal rendering.

- Normally I take one verse at a time, with a double spacing between verses, but occasionally when a verse is connected intimately to the next verse or verses, and they cannot be separated, I then drop the double space.

Example (vv. 58-59):

**Yathā saṅkāradhānasmim ujjhitasmim mahāpathe
padumam tattha jāyetha, sucigandham manoramam,
evam saṅkārabhūtesu, andhabhūte puthujjane,
atirocati paññāya Sammāsambuddhasāvako.**

Just as in a discarded heap
along the highway a lotus
might arise, with a pure fragrance,
delighting the mind, so amongst
the blind and ordinary folk,
the Perfect Sambuddha's disciple
shines forth because of his wisdom.

Verses joined in this way include: 58-59, 73-74, 85-86, 104-105, 137-140, 153-154, 186-187, 188-189, 190-192, 195-196, 219-220, 229-230, 242-243, 246-247, 262-263, 271-272, 345-346, 360-361.

Conventions

I use certain conventions in all my documents, which I will repeat here for those who are not familiar with them.

- Occasionally in the Pāli one of the vowels will be written in superscript (e.g. *arⁱyā*); this is done when the vowel employed is epenthetic (*sarabhatti*),¹ and is not pronounced with its full length, owing to the need to fit the metre.

Example (v. 22):

¹ A broken, or hardly pronounced, vowel.

**Etam̐ visesato ñatvā appamādamhi paṇḍitā,
appamāde pamodanti, Ar¹yānam̐ gocare ratā.**

The wise, fully understanding
this in regard to heedfulness,
rejoice in heedfulness, delight
in the domain of the Noble.

Occasionally one of the vowels is marked with a breve, again this is because of the metre, which in this place demands that a syllable that is normally heavy be counted as a light syllable.

Example (from v. 44):

**Kō imam̐ paṭhaviṃ vicessati
yamalokañ-ca imam̐ sadevakam̐?
Ko dhammapadam̐ sudesitam̐
kusalo puppham-ivappacessati?**

Who will know this earth and the lower realm,
together with the gods? Who will try to
reflect on the well-taught verse of Dhamma
as a good man reflects on a flower?

Different Editions

The present work has been divided into two different editions. The more scholarly is the version found in the Texts and Translations section of the website, which discusses the grammar and the interpretation of the text, and matters connected with the collecting and positioning of the verses in the text, and occasionally shows how the text could have been better written. There I have also collected related verses from the Dhammapada collection at the end of each chapter.

The second is a more popular presentation, placed in the English section, which includes giving a moral to the verse, followed by a synopsis of the commentarial story, the verse in Pāli, and then a

metrical translation. The model for this work was my previous *Buddhist Wisdom Verses*,¹ which contained around fifty of the verses from the *Dhammapada*.

The texts I am publishing here are the culmination of nearly 15 years of work on the Pāḷi *Dhammapada*, and were preceded by a number of other texts, which I will list below. They give information supplementary to the texts presented here, which I have not repeated in this edition.

The first I worked on was the Romanised transliteration of the Sinhala-letter *Buddha Jayantī Tripiṭaka Granthamālā* text which I prepared around 2002-3. That work set in motion a study of the text that led first to a New Edition of the *Dhammapada* in 2004,² which compared the variants in the major printed editions of the Pāḷi text, and also took into consideration the metre. For variant readings and metrical analysis, that is the edition to refer to.

That work then formed the basis for *A Comparative Edition of the Dhammapada*,³ which brought together all the known parallels in Middle Indo-Aryan languages, together with studies and extensive indexes. There you will find the same verse, or parts of a verse, given in the ancient languages which were cognate to the Pāḷi, but it is for the advanced student only.

This year when I began work on the current project, I extracted the information from the latter work, and added more to it, listing all the parallels in the Pāḷi Canonical and para-Canonical literature, as well as in other Middle Indo-Aryan languages.⁴

Other works which have been connected to the *Dhammapada* include publishing online Margaret Cone's *Patna Dhammapada*, with

¹ <http://bit.ly/ABT-BWV>.

² <http://bit.ly/ABT-NewDhp>.

³ <http://bit.ly/ABT-ComDhp>.

⁴ <http://bit.ly/ABT-DhpParallels>.

studies, metrical analysis and indexes;¹ and Franz Bernhard's Udānavarga,² in which I made similar additions. I still have it in mind to bring out translations of those texts when I can find time.

Acknowledgements

I am once again grateful to Ayyā Sudhammā, who went through the text very diligently, and with humour and patience pointed out its manifold shortcomings. I have now managed to remove some of those, but any that remain are of course entirely my own fault.

I hope this work will help to continue the great tradition of providing moral guidance to the present generation in a form that they can find clear and appealing. Any merit accruing from this work I would like to dedicate to my parents: may they be well and happy and peaceful in their new lives

Ānandajoti Bhikkhu
July, 2016

¹ <http://bit.ly/ABT-PatnaDhp>.

² <http://bit.ly/ABT-Udanavarga>.



Yamakavaggo
1. The Chapter about the Pairs

No escape from bad deeds

The monk Cakkhupāla determined to fulfil his practice even at the cost of his eyes and eventually he attained Awakening; the Buddha explained the deed he did in the past which caused his loss of sight in the present, and he summarised the teaching with this verse.

- 1. Manopubbaṅgamā dhammā, manoseṭṭhā manomayā,
manasā ce paduṭṭhena bhāsati vā karoti vā,
tato nam dukkham-anveti cakkam va vahato padam.**

Mind precedes thoughts, mind is their chief,
their quality is made by mind,
if with base mind one speaks or acts
through that suffering follows one
like a wheel follows ox's foot.

The reward of good deeds

Maṭṭhakuṇḍali, the son of a miser, died after paying his respects to the Buddha and was reborn in Heaven; later he came and showed his father the reward of good deeds, and his father was converted; the Buddha explained the matter with this verse.

**2. Manopubbaṅgamā dhammā, manoseṭṭhā manomayā,
manasā ce pasannena bhāsati vā karoti vā,
tato naṃ sukham-anveti chāyā va anapāyini.**

Mind precedes thoughts, mind is their chief,
their quality is made by mind,
if with pure mind one speaks or acts
through that happiness follows one
like shadow which does not depart.

Hatred is not overcome by dwelling on it

Tissa, an older relative of the Buddha ordained and was vain and obstinate; the Buddha showed how he was also obstinate in a previous life and almost lost his head, and then he taught the monks with these verses.

- 3. “Akkocchi maṃ, avadhi maṃ, ajini maṃ, ahāsi me”,
ye ca taṃ upanayhanti veraṃ tesaṃ na sammati.**

“He abused me, he struck at me,
he overcame me, he robbed me,”
those who bear ill-will to others
their hatred is never appeased.

- 4. “Akkocchi maṃ, avadhi maṃ, ajini maṃ, ahāsi me”,
ye taṃ na upanayhanti veraṃ tesūpasammati.**

“He abused me, he struck at me,
he overcame me, he robbed me,”
those who bear not ill-will to others
their hatred is surely appeased.

Hatred is overcome by kindness

A barren woman brings home a young woman for her husband, but every time the young wife conceives the barren wife contrives an abortion; through life after life they consume each other's children, until brought to the Buddha, who taught them with this verse.

**5. Na hi verena verāni sammantīdha kudācanam,
averena ca sammanti, esa dhammo sanantano.**

For not by hatred do hatreds
cease at any time in this place,
they only cease with non-hatred,
this truth is surely eternal.

One should listen to admonition

The followers of two monks of Kosambi fell into a dispute and despite the Buddha's admonitions, refused to be reconciled; the Buddha retired to Pārileyyaka forest and was served by an elephant and a monkey; meanwhile the lay people refused to attend on the monks till they came to their senses; eventually they asked for forgiveness and the Buddha taught them with this verse.

**6. Pare ca na vijānanti mayam-ettha yamāmase,
ye ca tattha vijānanti tato sammanti medhagā.**

The others do not understand
that we should restrain ourselves here,
but for those who do understand,
through that, their dissensions will cease.

Seek for what is profitable

Two brothers, Cullakāla and Mahākāla, ordained and one went to a cemetery to practice and soon overcame the defilements and attained Awakening; the other, however, did not work at his practice and was soon enticed back to the lay life by his former wives; the Buddha spoke these verses about these two.

**7. Subhānupassim viharantam, indriyesu asamvutam,
bhojanamhi amattaññum, kusitam hīnavīriyam –
tam ve pasahati Māro vāto rukkham va dubbalam.**

Contemplating what is pleasant,
with sense faculties uncontrolled,
not knowing the limit in food,
indolent, low in energy –
Māra surely o'erthrows that one,
like wind overthrows a weak tree.

**8. Asubhānupassim vih^arantam, indriyesu susamvutam,
bhojanamhi ca mattaññum, saddham āraddhavīriyam –
tam ve nappasahati Māro vāto selam va pabbatam.**

Contemplating the unpleasant,
with their sense faculties controlled,
and knowing the limit in food,
faithful, with energy aroused –
Māra does not o'erthrow that one,
just as wind does not overthrow
a mountain made of solid rock.

Being worthy of the robe

Ven. Sāriputta preached on generosity and people decided to give alms; one man gave a robe, which they decided to give to Ven. Devadatta; when the Buddha heard about it he related a Jātaka about Devadatta, who, as an elephant hunter, disguised himself as a Paccekabuddha in order to kill his prey, and then spoke these verses about him.

9. Anikkasāvo kāsāvaṃ yo vatthaṃ paridahessati, apeto damasaccena na so kāsāvaṃ-ar^ahati.

The one who, while he's still impure,
would wear the renunciant's robe,
being without restraint and truth,
he is not worthy of that robe.

10. Yo ca vantakasāvassa, sīlesu susamāhito, upeto damasaccena sa ve kāsāvaṃ-ar^ahati.

The one who, steady in virtue,
throws out any impurity,
endowed with both restraint and truth,
is indeed worthy of that robe.

Discerning the truth

The future Sāriputta and Moggallāna retired from the world under Sañjaya, but attained no great distinction; then they heard a summary of the Buddha's teaching and were converted; they tried to bring Sañjaya to the Buddha but he would not go, his disciples left him and he died unconverted; the Buddha spoke these verses showing the difference between them.

**11. Asāre sāramatino, sāre cāsāradassino,
te sāraṃ nādhigacchanti, micchāsāṅkappagocarā.**

Finding the truth in what is false,
and seeing falsehood in the truth,
they do not understand the truth,
and resort to wrong intention.

**12. Sāraṇ-ca sārato ñatvā, asāraṇ-ca asārato,
te sāraṃ adhigacchanti, sammāsāṅkappagocarā.**

Knowing the truth in what is true,
and knowing falsehood in the false,
they understand what is the truth,
and resort to right intention.

Skilful means

The Buddha's half-brother Nanda ordained, but yearned for the lay-life; the Buddha promised him celestial sprites as a reward for his efforts in the spiritual life; Nanda put forth effort and became an Arahāt, and the Buddha was released from his promise; these verses were spoken about him.

**13. Yathā agāraṃ ducchannaṃ vuṭṭhī samativijjhati,
evaṃ abhāvitāṃ cittaṃ rāgo samativijjhati.**

Just as the rain can penetrate
a house with thatching that is poor,
so also passion penetrates
a mind that is undeveloped.

**14. Yathā agāraṃ succhannaṃ vuṭṭhī na samativijjhati,
evaṃ subhāvitāṃ cittaṃ rāgo na samativijjhati.**

Just as rain does not penetrate
a house with thatching that is good,
so passion cannot penetrate
a mind that is well-developed.

The wicked will lament

Cunda was a cruel pig butcher who cared not for the suffering he inflicted, and did no good deeds at all; before he died he started behaving like a pig himself, and later fell into Avīci, the hell of relentless suffering; the Buddha summarised the events with this verse.

**15. Idha socati, pecca socati,
pāpakārī ubhayattha socati,
so socati, so vihaññati,
disvā kammakiliṭṭham-attano.**

Here he laments, after death he laments,
the wicked one laments in both places,
he laments and he suffers vexation,
seeing the defilement of his own deeds.

The good rejoice

Dharmika, a good supporter, lay dying and he requested the monks to chant the Mindfulness discourse for him; seeing celestial chariots coming to take him away, he asked them to wait until the monks finished chanting, but the monks thought he was asking them to stop and go away; later the Buddha explained Dharmika was reborn in the Tusita Heaven and he spoke this verse about him.

**16. Idha modati, pecca modati,
katapuñño ubhayattha modati,
so modati, so pamodati,
disvā kammavisuddhim-attano.**

Here he rejoices, after death he rejoices,
the righteous one rejoices in both places,
he rejoices, he greatly rejoices,
seeing the purity of his own deeds.

The wicked suffer

Devadatta grew jealous and plotted to kill the Buddha, when that failed he tried to cause a schism; eventually he wished to seek for forgiveness, but before he reached the Buddha he fell into Avīci, the hell of relentless suffering; the Buddha summarised the events with this verse.

**17. Idha tappati, pecca tappati,
pāpakārī ubhayattha tappati,
“Pāpaṃ me katan”-ti tappati,
bhiyyo tappati duggatim gato.**

Here he suffers, after death he suffers,
the wicked one suffers in both places,
he suffers, thinking: “I have done evil,”
gone to a bad fate, he suffers much more.

The good take delight

The lay supporter Anāthapiṇḍika had three daughters; the youngest, after calling her father ‘younger brother’, died; the Buddha explained that Anāthapiṇḍika was her junior in the Dhamma, as she had attained the second stage of Awakening, and had been reborn in the Tusita Heaven, and he spoke this verse about her.

**18. Idha nandati, pecca nandati,
katapuñño ubhayattha nandati,
“Puññaṃ me katan”-ti nandati,
bhiyyo nandati saggatim gato.**

Here she delights, after death she delights,
the righteous one delights in both places,
she delights, thinking: “I have done merit,”
gone to a good fate, she delights much more.

Practice what you have learned

Two friends ordained, one followed the path of practice and soon attained; the other the path of study and became puffed up with pride; the Buddha showed how the one who attained could answer his questions much better than the one who studied, and he spoke these verses about them.

**19. Bahum-pi ce sahitam bhāsamāno,
na takkaro hoti naro pamatto,
gopo va gāvo gaṇayaṃ paresaṃ,
na bhāgavā sāmaññaṃsa hoti.**

Even though reciting abundant scriptures
the heedless one, who does not what they say,
like a cowboy counting other's cattle,
does not partake of the ascetic life.

**20. Appam-pi ce sahitam bhāsamāno,
Dhammassa hoti anudhammacārī,
rāgañ-ca dosañ-ca pahāya moham,
sammappajāno suvimuttacitto,
anupādiyāno idha vā huraṃ vā,
sa bhāgavā sāmaññaṃsa hoti.**

Even though reciting only few scriptures,
but living in accordance with Dhamma,
abandoning greed, hate and delusion,
understanding aright, with mind released,
that one, unattached here and hereafter,
surely partakes of the ascetic life.

Yamakavaggo Paṭhamo

The Chapter about the Pairs, the First



Appamādavaggo
2. The Chapter about Heedfulness

The heedful attain Nibbāna

King Udena had two queens, Sāmāvati, who was a follower of the Buddha, and Māgandiyā, who was spurned by the Buddha; out of jealousy Māgandiyā brought about the destruction of Sāmāvati and her five hundred followers, all of whom had attained stages of Awakening; Māgandiyā and her family, who were full of defilements, were put to death by the King; when what had happened was reported to the Buddha he spoke these verses about them.

21. Appamādo amatapadaṃ, pamādo maccuno padaṃ, appamattā na mīyanti, ye pamattā yathā matā.

The heedful one gains the deathless,
the heedless one the state of death,
those who are heedful do not die,
but the heedless are like the dead.

22. Etaṃ visesato ñatvā appamādamhi paṇḍitā, appamāde pamodanti, Arīyānaṃ gocare ratā.

The wise, fully understanding
this in regard to heedfulness,
rejoice in heedfulness, delight
in the domain of the Noble.

23. Te jhāyino sātatikā, niccaṃ daḷhparakkamā, phusanti dhīrā Nibbānaṃ, yogakkhemaṃ anuttaram.

Those who meditate all the time
constant and firm in their effort,
those wise ones will reach Nibbāna,
the supreme release from all bonds.

The fame of the good increases

Kumbhaghosaka was a rich man's son who escaped his afflicted household during a plague; later he disguised himself as a poor man and worked for his living, but was recognised by the King, who honoured him and gave him his daughter in marriage; when he heard the story the Buddha spoke this verse about him.

**24. Uṭṭhānavato satīmato sucikammasa nisammakārino,
saññatassa ca Dhammajīvino appamattassa yasobhivaḍḍhati.**

For he who is active, mindful,
pure in deeds and considerate,
self-controlled, living by Dhamma,
heedful, fame greatly increases.

The intelligent make an island

When Ven. Cullapanthaka could not remember even four lines of verse after three months trying, the Buddha asked him to rub a white cloth, which subsequently became soiled and gave him initial insight into impermanence; the Buddha then taught him that the mind is also defiled and must be cleansed, and he soon attained deliverance, after which the Buddha spoke this verse about him.

**25. Uṭṭhānen' appamādena saṃyamena damena ca,
dīpaṃ kayⁱrātha medhāvī yaṃ ogho nābhikīraṭi.**

Through activity, heedfulness,
through self-control and through restraint,
the sagacious make an island
no flood waters can overcome.

Heedfulness is our greatest wealth

During a seven-day festival of fools in Sāvatti the people used to go round insulting and disrespecting everyone they met; the Buddha's supporters asked him to stay at the monastery for the duration and they sent almsfood there; this is the teaching the Buddha gave them when it was over.

**26. Pamādam-anuyuñjanti bālā dummedhino janā,
appamādañ-ca medhāvī dhanam setṭham va rakkhati.**

Foolish, stupid people
cultivate heedlessness,
the wise guard heedfulness
just like their greatest wealth.

**27. Mā pamādam-anuyuñjetha mā kāmaratisanthavam,
appamatto hi jhāyanto pappoti vipulam sukham.**

Do not cultivate heedlessness,
do not take delight in pleasure,
the heedful one, meditating,
surely attains great happiness.

The heedful stand on heights

Ven. Mahākassapa, after collecting his almsfood, sat in meditation and tried to understand in all its breadth the rising and falling away of living beings; the Buddha advised him that only Buddhas have such thorough knowledge, and then he spoke this verse.

**28. Pamādaṃ appamādena yadā nudati paṇḍito,
paññāpāsādam-āruyha, asoko sokiniṃ pajam,
pabbataṭṭho va bhummaṭṭhe dhīro bāle avekkhati.**

When the wise one eliminates
heedlessness with his heedfulness,
and mounts the palace of wisdom,
griefless, he looks on grieving people;
the wise one, like one standing on
a mountain, looks down on the fools,
who are standing on the plains.

The heedful speed ahead

*Two monks were given a meditation subject by the Buddha;
one spent his time on monastic duties like sweeping, while the
other was diligent and became an Arahāt; after the Rains
Retreat the Buddha commended him and spoke this verse
about him.*

29. Appamatto pamattesu, suttesu bahujāgaro, abalassam va sīghasso hitvā, yāti sumedhaso.

Heedful amongst the heedless ones,
wakeful amongst the ones who sleep,
like a swift horse who abandons
a weak horse, the wise one moves on.

Heedfulness is praised

Prince Magha did good works in his village and inspired thirty-three others to join him; later they were reborn as Sakka and his company; the Buddha spoke this verse explaining what had happened.

**30. Appamādena Maghavā devānaṃ seṭṭhatāṃ gato,
appamādaṃ pasāmsanti, pamādo gar^ahito sadā.**

Through heedfulness did Maghavā
attain leadership of the gods,
the good always praise heedfulness,
but heedlessness is always blamed.

Heedfulness consumes the fetters

A monk was given a meditation subject but could make no progress, so he determined to return to the Buddha; on his way he saw a great fire burn down a forest, and the Buddha appeared to him and taught him with this verse.

**31. Appamādarato bhikkhu, pamāde bhayadassivā,
samyojanam aṇum-thūlam ḍaḥam aggīva gacchati.**

A monastic delighting in
heedfulness, seeing danger in
heedlessness, advances like fire
against the fetter, small or large.

The heedful are close to Nibbāna

Nigamavāsī Tissa lived near Sāvatti and after he ordained he only went to his local village for alms; the monks blamed him but the Buddha praised him for being frugal and content, and spoke this verse praising his way of life.

32. Appamādarato bhikkhu, pamāde bhayadassivā, abhabbo parihānāya: Nibbānasseva santike.

A monastic who delights in
heedfulness, seeing danger in
heedlessness, does not fall away:
he is well-nigh to Nibbāna.

Appamādavaggo Dutiyo

The Chapter about Heedfulness, the Second



Cittavaggo

3. The Chapter about the Mind

The wise steady their minds

*The Buddha's attendant Meghiya left the Buddha alone
against his wishes, and went and meditated in a mango grove;
his mind was overcome with defilements and the Buddha
taught him with these verses at the conclusion of which he
attained stream-entry.*

33. Phandanam capalam cittam, dūrakkham dunnivārayam, ujum karoti medhāvī, usukāro va tejanam.

An agitated and unsteady mind,
difficult to guard, difficult to ward,
the sagacious one will make straight,
as a fletcher does his arrow.

34. Vārijo va thale khitto, oka-m-okata ubbhato, pariphandatidam cittam, Māradheyyam pahātave.

Like a fish thrown up on dry land,
pulled out from its watery home,
mind is agitated, one ought
to throw off the sway of Māra.

The mind should be restrained

A female lay disciple supported some monks during the Rains Retreat and was given a meditation subject herself, with which she attained the third stage of Awakening; later a monk went to her and realised she knew his every thought, and was scared by that, but the Buddha told him to reside near her, and he taught him about the mind with this verse; soon he became an Arahāt.

**35. Dunniggahassa lahuno yatthakāmanipātino,
cittassa damatho sādhu, cittam̐ dantam̐ sukhāvaham̐.**

For the mind that is difficult
to subdue, flighty, and flitting
where'er it will, restraint is good,
a restrained mind brings happiness.

The mind should be well guarded

Anupubba was a faithful householder who fulfilled his duties to the monastics, and later was ordained himself, but became weary with all the rules and regulations; the Buddha told him his real duty was only to guard his mind, and further taught him with this verse.

**36. Sududdasam sunipuṇam yatthakāmanipātinam,
cittam rakkhetha medhāvī, cittam guttam sukhāvaham.**

Hard to see and very subtle,
and flitting wherever it will,
the sage should surely guard the mind,
a guarded mind brings happiness.

Controlling the mind leads to escape

Saṅgharakkhita ordained as a monk and received robes, one of which he wished to give to an elder, his Uncle; the elder had no need for it though and refused it; Ven. Saṅgharakkhita daydreamed about returning to the household life, and was distressed when his daydream was exposed, but the Buddha taught him as follows.

**37. Dūraṅgamaṃ ekacaram, asarīraṃ guhāsayaṃ,
ye cittaṃ saññaṃ-essanti, mokkhanti Mārabandhanā.**

Those who will restrain the mind that
roams far away, and is lonesome,
without a body and hidden,
escape from the bonds of Māra.

Develop a mind free from perplexity

Cittahattha wavered continually between being a monk and a householder, but eventually he saw into the truth of impermanence, ordained yet again and became an Arahat; the Buddha spoke these verses about him.

38. Anavaṭṭhitacittassa, Saddhammaṃ avijānato, pariplavapasādassa, paññā na paripūrati.

For the one with unsettled mind,
who does not know the True Dhamma,
whose confidence is wavering,
wisdom is surely unfulfilled.

39. Anavassutacittassa, ananvāhatacetaso, puññapāpapahīnassa natthi jāgarato bhayaṃ.

For the one with mind free of lust,
with mind unperplexed,
for the one who has abandoned
making merit and demerit,
for the watchful, there is no fear.

Understanding and wisdom overcome Māra

Five hundred monks were invited to stay in a forest for the Rains Retreat, but the tree spirits were not happy, and drove them away; the Buddha taught the monks the discourse about loving-kindness, they returned, and the spirits served their needs; the monks developed insight and the Buddha then gave this teaching.

**40. Kumbhūpamaṃ kāyam-imaṃ viditvā,
nagarūpamaṃ cittam-idaṃ ṭhapetvā,
yodhetha Māraṃ paññāvudhena,
jitañ-ca rakkhe, anivesano siyā.**

Knowing that this body is like a jar,
establishing the mind like a fortress,
fight Māra with the weapon of wisdom,
guard your success, and do not be attached.

The body is impermanent

Someone who had been a Fowler in a previous life ordained, and became known as Ven. Tissa, but not long after his body developed all kinds of sores; the Buddha washed his body, taught the following verse and he became an Arahant, before dying for the last time.

**41. Aciraṃ vatayaṃ kāyo paṭhaviṃ adhisessati,
chuddho apetaviññāṇo, niraṭṭhaṃ va kaliṅgaram.**

Before long has passed by, alas,
this body will lie on the ground,
rejected, without consciousness,
just like a useless piece of wood.

The dangers of a badly-directed mind

When the Buddha saw the cow-herder Nanda was ready he taught him the gradual path, and he attained stream-entry, but shortly afterwards he was shot by a hunter and died; the Buddha then taught this verse.

**42. Diso disaṃ yan-taṃ kayⁱrā, verī vā pana verinaṃ –
micchāpaṇihitaṃ cittaṃ pāpiyo naṃ tato kare.**

Whatever an aggressor might
do to an aggressor, or an
enemy to an enemy –
a mind that's badly-directed
can do far worse than that to him.

The benefits of a well-directed mind

A merchant's son, Soreyya, developed lust for Ven. Mahākaccāyana and was transformed into a woman; later, after asking pardon, he became a man again, ordained and soon became an Arahat; the Buddha explained what a well-directed mind can do for one.

**43. Na taṃ mātā pitā kayīrā, aññe vā pi ca ñātakā,
sammāpaṇihitaṃ cittaṃ seyyaso naṃ tato kare.**

Mother and father might not do
for him, or other relatives,
as much good as a mind that is
well-directed can do for him.

Cittavaggo Tatiyo

The Chapter about the Mind, the Third



Pupphavaggo
4. The Chapter about Flowers

Reflection must be directed to what is important

Five hundred monks went on walkabout, and when they returned talked about the various kinds of earth they saw; the Buddha told them to reflect on the earthiness in their own hearts, and spoke the following verses.

**44. Kõ imaṃ paṭhaviṃ vicessati
yamalokañ-ca imaṃ sadevakam?
Ko dhammapadam sudesitam
kusalo puppham-ivappacessati?**

Who will know this earth and the lower realm,
together with the gods? Who will try to
reflect on the well-taught verse of Dhamma
as a good man reflects on a flower?

**45. Sekho paṭhaviṃ vicessati
yamalokañ-ca imaṃ sadevakam.
Sekho dhammapadam sudesitam
kusalo puppham-ivappacessati.**

The trainee knows this earth and the lower realm,
together with the gods. The trainee will
reflect on the well-taught verse of Dhamma
as a good man reflects on a flower.

Go beyond death by reflecting on the body

A monk who had been practising meditation saw a mirage, and realised this was similar to existence; he next saw froth on a river, with its bubbles bursting, and he realised existence is the same; the Buddha summed up his insight with this verse.

**46. Pheṇūpamaṃ kāyam-imaṃ veditvā,
marīcidhammaṃ abhisambudhāno,
chetvāna Mārassa papupphakāni,
adassanaṃ Maccurājassa gacche.**

Knowing that this body is just like froth,
understanding it is like a mirage,
cutting off Māra's flower-tipped arrows,
one should go beyond the King of Death's sight.

Death carries off one attached to sense-pleasures

Prince Viḍūḍabha learned that he was the son of a Sakyan slave-woman due to a trick the Sakyans had played on his father, King Pasenadi, and he vowed revenge; on becoming King he massacred the Sakyans, but on his way home he and his army were swept away by flood waters; later the Buddha spoke this verse summarising what had happened.

**47. Pupphāni heva pacinantam̐ byāsattamanasam̐ naram̐,
suttam̐ gāmam̐ mahogho va, maccu ādāya gacchati.**

Death takes up and carries away
the one whose mind is attached to
collecting flowers, like a flood
carries off a sleeping village.

Death carries off one attached to sense-pleasures

Patipūjīkā passed away from Heaven and was reborn on earth, had four sons, served the monastics faithfully, and at the end of her life was reunited with her husband Mālabhārī in Tāvātimsa Heaven; the monastics told the Buddha about the loss of their benefactor, and he gave this teaching.

**48. Pupphāni heva pacinantam byāsattamanasam naram,
atittam yeva kāmesu Antako kurute vasam.**

The End-Maker takes control of
the one whose mind is attached to
collecting flowers, even though
he is unsated with pleasures.

The sage should take only what he needs and depart

Ven. Moggallāna brought the miser Kosiya and his wife to the Buddha who preached to them on generosity, and they both attained stream-entry; the Buddha praised Ven. Moggallāna for being both persuasive and modest with his supporters, and spoke this verse about him.

49. Yathā pi bhamaro pupphaṃ vaṇṇagandhaṃ aheṭṭhayaṃ paḷeti rasam-ādāya, evaṃ gāme munī care.

Just as a bee, without hurting
the flower, its colour or scent,
gathers its nectar and escapes,
so should the seer roam in village.

Looking to one's own Deeds

When a lay-disciple invited the Buddha for a meal, an ascetic supported by her abused both her and the Buddha, who advised her not to worry about what the ascetic is doing or saying but instead to look to herself; the Buddha then summarised his teaching with this verse.

**50. Na paresaṃ vilomāni, na paresaṃ katākatam
attano va avekkheyya, katāni akatāni ca.**

Not the wrong of others, or what others have done or have not done one should consider, but what has been done and not done by oneself.

Words are only meaningful when backed by deeds

When Ven. Ānanda is sent to teach the two queens of King Pasenadi, Mallikā and Vāsabhakhattiyā, the first profits by it but the latter does not; the Buddha explained why this was so with these verses.

51. Yathā pi ruciraṃ pupphaṃ vaṇṇavantaṃ agandhakaṃ, evaṃ subhāsītā vācā aphalā hoti akubbato.

Just like a beautiful flower,
which has colour, but lacks fragrance,
so are well-spoken words fruitless
for the one who acts not on them.

52. Yathā pi ruciraṃ pupphaṃ vaṇṇavantaṃ sagandhakaṃ, evaṃ subhāsītā vācā saphalā hoti pakubbato.

Just like a beautiful flower,
which has both colour and fragrance,
so are well-spoken words fruitful
for the one who will act on them.

One should take the opportunity to do good deeds

Visākhā was a faithful supporter of the Buddha, but was married off to a son of Migāra, a supporter of the Jains; she insisted on inviting the Buddha for the wedding meal and Migāra was converted by his teaching; later she built the Pubbārāma monastery for the monastics; the Buddha spoke this verse about her.

**53. Yathā pi puppharāsīmhā kayⁱrā mālāguṇe bahū,
evaṃ jātena maccena kattabbaṃ kusalaṃ bahuṃ.**

Just as from a heap of flowers
one might make a lot of garlands,
so should many good deeds be done
by one who is born a mortal.

Virtue gains renown and is unsurpassed

When Ven. Ānanda asked the Buddha if there is any fragrance that goes against the wind, the Buddha explained that if someone takes refuge, keeps precepts and is generous, the fragrance of his virtue will become widely known, and he spoke these verses.

**54. Na pupphagandho paṭivātam-eti,
na candanaṃ tagaramallikā vā,
satañ-ca gandho paṭivātam-eti,
sabbā disā sappuriso pavāyati.**

The fragrance of flowers goes not against the wind, nor does sandalwood or pinwheel or white jasmine, but the fragrance of the good goes against the wind, the true person's fragrance permeates all directions.

**55. Candanaṃ tagaraṃ vā pi, uppalaṃ atha vassikī,
etesaṃ gandhajātānaṃ sīlagandho anuttaro.**

Sandalwood and pinwheel also
water lily and striped jasmine,
amongst these kinds of good fragrance
virtue's fragrance is unsurpassed.

The fragrance of virtue blows amongst the gods

Ven. Mahākassapa rose from meditation after seven days and went for alms; celestial spirits stepped forward to donate to him but he dismissed them, then Sakka and his wife disguised themselves as weavers and succeeded in giving alms, but Ven. Mahākassapa discovered who they were and chided them; the Buddha spoke this verse about him.

**56. Appamatto ayam gandho yāyam tagaracandani,
yo ca silavatam gandho vāti devesu uttamo.**

Pinwheel and sandalwood fragrance
are insignificant, but the
fragrance of one who has virtue
flutters supreme amongst the gods.

Māra can no longer find those who are free

Gravely ill, Ven. Godhika kept falling away from his concentration and decided to commit suicide; after the event Māra searched high and low for his place of rebirth, but the Buddha asserted that he had not been reborn, and spoke this verse.

**57. Tesam sampannasīlānam, appamādavihārinam,
sammad-aññāvimuttānam, Māro maggam na vindati.**

Māra cannot find the path of
those who are endowed with virtue,
who live heedfully, and who are
completely freed through deep knowledge.

True disciples shine forth amongst the ordinary folk

Sirigutta supported the Buddha, but his friend Garahadinna supported the Jainas; Sirigutta proved that the Jainas do not know the past, present and future as they declared; and the Buddha proved his knowledge and power to Garahadinna, who became his disciple; then the Buddha spoke these verses.

**58-59. Yathā saṅkāradhānasmiṃ ujjhitasmiṃ mahāpathe
padumaṃ tattha jāyetha, sucigandhamā manoramamā,
evaṃ saṅkārabhūtesu, andhabhūte puthujjane,
atirocati paññāya Sammāsambuddhasāvako.**

Just as in a discarded heap
along the highway a lotus
might arise, with a pure fragrance,
delighting the mind, so amongst
the blind and ordinary folk,
the Perfect Sambuddha's disciple
shines forth because of his wisdom.

Pupphavaggo Catuttho

The Chapter about Flowers, the Fourth



Bālavaggo
5. The Chapter about Fools

The long journey in births and deaths

King Pasenadi was overcome with desire for another man's wife and sought to have him killed; during the night he woke to the sound of four people screaming; the Buddha explained they were adulterers in their previous lives and did no good deeds, and then he spoke this verse.

**60. Dīghā jāgarato ratti, dīgham santassa yojanam,
dīgho bālānam saṃsāro Saddhammam avijānatam.**

Long is the night for one awake,
long is a league for one tired,
long is the round of births and deaths
for fools who know not True Dhamma.

No friendship with fools

A faithless pupil of Ven. Mahākassapa, after numerous other acts of deceit, tricked a supporter into giving him food and drinks which he said were needed by the elder; after being rebuked he burned down the elder's hut, ran away and was later reborn in Avīci, the relentless hell; the Buddha then gave this advice.

**61. Caraṇⁱ-ce nādhigaccheyya seyyaṃ sadisaṃ-attano,
ekacarⁱyaṃ daḷhaṃ kayⁱrā: natthi bāle sahāyatā.**

If while roaming one cannot find
one better or same as oneself,
one should resolve to go alone:
there can be no friendship with fools.

There is no real ownership

The millionaire miser Ānanda was reborn in great poverty and distress, and had to beg for his meals; he returned to his previous home, but was thrown out by his son; the Buddha then asked Ānanda to show his son where he buried his gold, and his son converted; the Buddha then spoke this verse.

**62. “Puttā matthi, dhanam-matthi,” iti bālo vihaññati,
attā hi attano natthi, kuto puttā, kuto dhanam?**

“Sons are mine, and riches are mine,”
so the fool suffers vexation,
when even self is not his own,
how then sons, and how then riches?

The fool who knows he's a fool

Two thieves went to listen to the Dhamma; one of them attained a stage of Awakening, the other managed to undo a knot in someone's clothes and steal some pennies; when this was reported to the Buddha he spoke this verse in explanation.

**63. Yo bālo maññati bālyam, paṇḍito vāpi tena so,
bālo ca paṇḍitamānī, sa ve bālo ti vuccati.**

The fool who knows his foolishness,
is at least wise in that matter,
the fool who's proud of his wisdom,
is said to be a fool indeed.

Fools cannot learn

Ven. Udāyi lived with the Buddha, but when questioned by visiting monks it was found he did not know even the fundamentals of the teaching; they told this to the Buddha, who spoke this verse.

**64. Yāvajīvam-pi ce bālo paṇḍitaṃ payⁱrupāsati,
na so Dhammaṃ vijānāti, dabbī sūparasam yathā.**

Even if a fool attends on
a wise man for his whole life long,
he does not learn Dhamma, just as
spoon learns not the taste of curry.

The wise can easily learn

The thirty youths from Pāṭheyyaka were amongst the Buddha's first converts; later he taught them about the impossibility of knowing the beginning of the rounds of births and deaths, and they immediately became Arahats; the Buddha spoke this verse about them.

**65. Muhuttam-api ce viññū paṇḍitaṃ payⁱrupāsati,
khippaṃ Dhammaṃ vijānāti, jivhā sūparasaṃ yathā.**

If a perceptive man attends
on a wise man for a second,
he quickly learns Dhamma, just as
the tongue learns the taste of curry.

Fools are their own worst enemy

The leper Suppabuddha heard the Dhamma and attained stream-entry, but was killed by a cow soon after, and was reborn in Heaven; the Buddha explained that together with three others, he had killed a cow in a previous existence, and that the cow had vowed revenge; the Buddha then spoke this verse.

**66. Caranti bālā dummedhā amitteneva attanā,
karontā pāpakaṃ kammaṃ, yaṃ hoti kaṭukapphalāṃ.**

Stupid fools live having
themselves as their own foes,
committing wicked deeds,
which produce bitter fruit.

Deeds that are not well done

The Buddha warned a farmer regarding a thousand gold coins dropped by a thief in his field; the farmer covered them over and continued ploughing; some people investigating the robbery traced the thieves to his field and uncovered the coins and he was arrested; the Buddha affirmed the farmer's innocence and spoke this verse.

**67. Na taṃ kammaṃ kataṃ sādhu, yaṃ katvā anutappati,
yassa assumukho rodaṃ, vipākaṃ paṭisevati.**

That deed is not at all well done,
which, having done, one has regret,
for which he has tears on his face,
as the result follows him round.

Deeds that are well done

The flower seller Sumana delivered flowers to the King each day, but one day when he saw the Buddha he sprinkled the flowers over him, and they remained in the air around the Buddha and the whole city came out to see the spectacle; the Buddha predicted Sumana would never go to the lower worlds again and one day would become a Paccekabuddha, and spoke this verse in praise of his action.

**68. Tañ-ca kammañ katañ sādhu, yañ katvā nānutappati,
yassa patīto sumano, vipākañ paṭisevati.**

But that deed is truly well done,
which, having done, one has no regret,
about which he is pleased and glad,
as the result follows him round.

The ripening of wickedness

A cousin of the nun Ven. Uppalavaṇṇā hid in her forest dwelling and raped her when she returned; later the earth swallowed him up and he was reborn in Avīci, the relentless hell; the Buddha then gave this teaching.

**69. Madhuvā maññati bālo, yāva pāpaṃ na paccati,
yadā ca paccati pāpaṃ, bālo dukkhaṃ nigacchati.**

The fool thinks it sweet, as long as
the wicked deed does not ripen,
but when the wicked deed ripens,
the fool undergoes suffering.

Ascetism is useless without Dhamma

For many years the naked ascetic Jambuka ate excrement and slept on the floor yet convinced his devotees that he only ate food from a grass-tip and never slept, until the Buddha confronted him with his deceit; Jambuka repented, ordained and soon became an Arahāt; the Buddha spoke this verse to Jambuka's devotees.

**70. Māse māse kusaggena bālo bhuñjetha bhojanam,
na so sañkhātadhammānam kalam agghati soḷasim.**

From month to month the fool may eat
food with the tip of kusa-grass,
but he's not worth a sixteenth part
of those who have mastered Dhamma.

Deeds do not ripen at once

A man burned down the hut of a Paccekabuddha and eventually was reborn as a snake-ghost, burning for the whole length of his long body, as was seen by Ven. Moggallāna; the Buddha confirmed the story, and gave this teaching.

**71. Na hi pāpaṃ kataṃ kammaṃ, saḷḷu khīraṃ va muccati,
ḍahantaṃ bālam-anveti, bhasmacchanno va pāvako.**

A wicked deed that has been done,
like milk, does not turn all at once,
smouldering, it follows the fool,
like a fire covered with ashes.

Learning only hurts a fool

A young man learned the art of stone-throwing, but used it to kill a Paccekabuddha; he was reborn in Avīci, the hell of relentless suffering, and later as a ghost whose head was constantly crushed by sixty-thousand sledgehammers; the Buddha explained what happens to fools who gain knowledge with this verse.

**72. Yāvad-eva anattāya ñattam bālassa jāyati,
hanti bālassa sukkamsam, muddham-assa vipātayam.**

Learning arises for a fool
only to his disadvantage,
it destroys the fool's good fortune,
it will destroy his very head.

A bad person wishes for preeminence

The householder Citta sought to give alms to the two chief Disciples, but the jealous resident monk Ven. Sudhamma felt offended and refused to attend; the Buddha admonished him with these verses and he soon became an Arahat.

**73. Asataṃ bhāvanam-iccheyya, purekkhāraṇ-ca bhikkhusu,
āvāsesu ca issarⁱyaṃ, pūjā parakulesu ca:**

The bad man may wish for respect,
and status amongst monastics,
control in the living quarters,
worship amongst good families:

**74. “Mameva kata’ maññantu gihī pabbajitā ubho,
mameva ativasā assu, kiccākiccesu kismici”,
iti bālassa saṅkappo, icchā māno ca vaḍḍhati.**

“Householders and renunciants
should both think this was done by me,
let them all be under my sway,
in all to be done and not done”,
so does the fool think, meanwhile
his desires and conceit increase.

One should not delight in honour or gain

The seven year old boy Tissa ordained under Ven. Sāriputta, and later, spurning gains and the attentions of his relatives, retired into solitude, and quickly became an Arahat; the Buddha spoke this verse about him.

**75. Aññā hi lābhūpanisā, aññā Nibbānagāminī,
evam-etam abhiññāya bhikkhu Buddhassa sāvako
sakkāram nābhinandeyya, vivekam-anubrūhaye.**

For the means to gains is one thing,
the way to Nibbāna another,
thus knowing this the disciple
of the Buddha should not delight
in honours, but practise alone.

***Bālavaggo Pañcama**
The Chapter about Fools, the Fifth*



Paṇḍitavaggo
6. The Chapter about the Wise

One should stay with one who reproves you wisely

The monks did not want to ordain a poor brahmin, Rādha, but the Buddha, seeing his potential, allowed it; Ven. Sāriputta gave him guidance which he followed to the letter and soon became an Arahāt; the Buddha then spoke this verse about being amenable to admonition.

**76. Nidhīnaṃ va pavattāraṃ yaṃ passe vajjadassinaṃ,
niggayhavādiṃ medhāviṃ tādisaṃ paṇḍitaṃ bhaje;
tādisaṃ bhajamānassa seyyo hoti na pāpiyo.**

One should see one who shows your faults
just like one who points out treasure,
one should keep company with such
a sagacious, learned person;
keeping company with such is
surely better for you, not worse.

One should give advice

The Buddha asked the Chief Disciples to advise and instruct some of their wayward disciples; some accepted the advice, some returned to lay life, and others were later expelled; the Buddha spoke this verse by way of instruction.

**77. Ovadeyyānusāseyya, asabbhā ca nivāraye,
satam hi so piyo hoti, asatam hoti appiyo.**

One should both advise and instruct,
and forbid whatever is vile,
for he is dear to the good,
but he is not dear to the bad.

Who to keep company with

Ven. Channa was always abusing the Chief Disciples; when the Buddha found out he admonished him with this verse, but still he refused to refrain; at the Buddha's bidding he was isolated by the monks, and he later repented and became an Arahat.

**78. Na bhaje pāpake mitte, na bhaje purisādhame,
bhajetha mitte kalyāṇe, bhajetha purisuttame.**

One should not keep company with those wicked friends,
one should not keep company with the ignoble,
you should keep company with spiritual friends,
you should keep company with those superior.

The wise delight in the Dhamma

Ven. Mahākappina, who was formerly a King, was given to exclaiming his delight, and the monks feared he was recalling the joys he had when King; the Buddha explained the true reason for his exclamations was delight in the Dhamma, and spoke this verse about him.

**79. Dhammapīti sukhaṃ seti, vip̐pasannena cetasā,
Arⁱyappavedite Dhamme sadā ramati paṇḍito.**

The one who drinks Dhamma lives well,
with a clear mind, the wise one will
always delight in the Dhamma
that is made known by the Noble.

The wise straighten themselves out

The novice Paṇḍita saw that irrigators, fletchers and carpenters mastered the objects they worked with, and realised that if they can master unconscious things, he could master his mind; by striving he did just that and became an Arahat; the Buddha then spoke this verse about him.

**80. Udakaṃ hi nayanti nettikā,
usukārā namayanti tejanam,
dārum namayanti tacchakā,
attānam damayanti paṇḍitā.**

Course-makers lead water,
fletchers straighten arrows,
carpenters straighten wood,
the wise master themselves.

The wise are unperturbed

The elder Lakunṭaka Bhaddiya was a dwarf who became an Arahāt; because of his condition the novices and others used to tease him, but he remained unmoved and the Buddha explained why this was so with this verse.

**81. Selo yathā ekaghano vātena na samīrati,
evam nindāpasamsāsu na samiñjanti paṇḍitā.**

Just as solid rock is
not shaken by the wind,
so the wise are not moved
by either blame or praise.

The wise are clear and confident

Kānā resented and reviled the monks for taking cakes she wanted to offer to her husband; but the Buddha showed they had only taken what was offered, and she gained faith and attained stream-entry; the Buddha explained she had also been offended in a past life, and then spoke this verse.

**82. Yathā pi r^ahado gambhīro vippasanno anāvilo,
evaṃ Dhammāni sutvāna vippasīdanti paṇḍitā.**

Like a lake that is deep and clear,
like a lake that is unruffled,
just so the wise are confident
after listening to Dhamma.

The wise are untouched by contacts

During a famine the Buddha and his monks lived frugally and without complaint; later rogues who lived off the leavings of the monks roamed around making a nuisance of themselves; the Buddha praised those who live restrained and spoke this verse.

**83. Sabbattha ve sappurisā cajanti,
na kāmakāmā lapayanti santo;
sukhena phuṭṭhā atha vā dukhena,
noccāvacam paṇḍitā dassayanti.**

True people surely everywhere renounce,
the good do not talk about sense-pleasures;
when touched by pleasure and by suffering,
the wise are not elated or depressed.

One should not desire success through corruption

The householder Dhammika wanted to ordain, but his wife persuaded him for some time to delay it; eventually he ordained anyway, became an Arahāt, and went back to teach his wife and son, who themselves ordained and became Arahats; the Buddha taught this verse with Ven. Dhammika in mind.

**84. Na attahetu na parassa hetu,
na puttam-icche na dhanam na raṭṭham –
na iccheyya adhammena samiddhim-attano;
sa sīlavā paññavā dhammiko siyā.**

Not for one's own sake and not for another's sake,
not desiring a child, riches, or governance –
he should not desire his success through corruption;
he should be both virtuous and wise and righteous.

Those who act on the Dhamma will go beyond

Some people in Sāvathī went to listen to Dhamma, but were overcome by lust, hatred or drowsiness, and none of them gained from it; the Buddha explained that this is quite common amongst people with this verse.

**85-86. Appakā te manussesu ye janā pārāgāmino,
athāyaṃ itarā pajā tīram-evānudhāvati,
ye ca kho sammad-akkhāte Dhamme dhammānuvattino,
te janā pārāma-essanti, maccudheyyaṃ suduttaraṃ.**

Amongst humans few people go beyond,
the rest of the people run down the bank,
but those who live righteously, conforming
with this well-taught Dhamma, they go beyond,
overcoming death, which is hard to cross.

Developing renunciation and Awakening

Fifty monks who passed the Rains Retreat in Kosala visited the Buddha in Sāvatti after the Retreat and this is the inspiring teaching the Buddha gave them on that occasion.

**87. Kaṇhaṃ dhammaṃ vipphāya, sukkaṃ bhāvētha paṇḍito,
okā anokaṃ āgamma; viveke yattha dūramaṃ,**

Having abandoned the dark state,
the wise should develop the bright,
one should go forth to homelessness
from home, living in solitude,
where it is hard to find delight.

**88. Tatrābhiratim-iccheyya, hitvā kāme akiñcano,
pariyodapeyya attānaṃ cittaklesehi paṇḍito.**

One should take delight in that place,
having given up sense pleasures,
and having no possessions,
the wise one should then purify
the self of defilements of mind.

**89. Yesaṃ sambodhi-aṅgesu sammā cittaṃ subhāvitam,
ādānapaṭinissagge anupādāya ye ratā,
khīṇāsavā jutimanto, te loke parinibbutā.**

For those who have well developed
the factors of awakening,
having given up grasping, those who
delight in being unattached,
pollutant-free and shining forth,
are emancipated here.

Paṇḍitavaggo Chaṭṭho

The Chapter about the Wise, the Sixth



Arahantavaggo

7. The Chapter about the Arahats

The Arahats has no passions

Devadatta hurled a rock down on the Buddha, which cut his foot; the Buddha's physician Jīvaka applied medicine which needs to be applied for only a short time, but immediately thereafter he had to leave and was unable to return; the Buddha knew his thoughts though and asked Ven. Ānanda to remove the medicine; the next day Jīvaka asked if the Buddha suffered pain because of his oversight, and this was his reply.

90. Gataddhino visokassa vippamuttassa sabbadhi, sabbaganthappahīnassa, pariḷāho na vijjati.

For the one who has reached his goal,
who grieves not, released on all sides,
who has abandoned all the knots,
no consuming fever is found.

The mindful abandon their homes

*The Buddha set out on walkabout with a great host of monks,
but seeing none left behind in Sāvattihī, he sent Ven.
Mahākassapa and his entourage back; some monks, not
knowing of the instruction, accused the elder of being attached
to his regular supporters, but the Buddha explained it was
otherwise.*

**91. Uyyuñjanti satīmanto na nikete ramanti te,
hamsā va pallalam hitvā, okam-okam jahanti te.**

The mindful ones who are striving
do not delight in their dwellings,
like geese who abandon a lake,
they abandon fondness for homes.

The track of the liberated is hard to find

Ven. Belaṭṭhisīsa took to storing up food so as not to be bothered with the almsround; the monks reported it to the Buddha, who laid down a rule forbidding the storing of food, and gave this teaching.

**92. Yesaṃ sannicayo natthi, ye pariññātabhojanā,
suññato animitto ca vimokkho yesa' gocaro,
ākāse va sakuntānaṃ, gati tesāṃ durannayā.**

For those who have no stores,
who know their food aright,
for those whose resort is
the liberation that
is empty or signless,
like the birds in the sky,
their track is hard to find.

The footprint of the one who is free is hard to find

The Buddha and the monks gathered round to help make a robe for Ven. Anuruddha; a former relative of his, who was then a goddess, incited the villagers to give alms, which they did, but the monks suspected Ven. Anuruddha gave the order for a great alms feast; the Buddha reproved them with this verse.

**93. Yassāsavā parikkhīṇā, āhāre ca anissito,
suññato animitto ca vimokkho yassa gocharo,
ākāse va sakuntānaṃ, padaṃ tassa durannayaṃ.**

For him whose pollutants
are destroyed, who is not
dependent on the foods,
for him whose resort is
the liberation that
is empty or signless,
like the birds in the sky,
his footprint's hard to find.

The gods envy the Arahats

Ven. Mahākaccāyana, even though he lived far away, would regularly come to hear the Buddha teach; one day Sakka saw the elder was absent and wished he would come, and suddenly he appeared; Sakka paid homage to him and the Buddha recited this verse.

**94. Yassindriyāni samatham gatāni,
assā yathā sārathinā sudantā,
pahīnamānassa anāsavassa –
devā pi tassa pihayanti tādino.**

For the one whose senses are stilled,
like horses well-trained by their groom,
who has abandoned all conceit,
who is without all pollutants –
even the gods envy such a one.

One who is untroubled is not reborn

Ven. Sāriputta is slandered by one of the monks, and the Buddha called him to account for himself; instead of defending himself he enumerated his virtues, which caused the great earth to quake; the monk who slandered him then asked pardon and Ven. Sāriputta asked pardon in return; the Buddha then spoke this verse.

**95. Paṭhavisamo no virujjhati,
indakhīlūpamō tādi subbato,
r^ahaddo va apetakaddamo –
saṃsārā na bhavanti tādino.**

One untroubled just like the earth,
steadfast just like a city-post,
like a lake mud-free – such a one
continues not in births and deaths.

The one liberated is calm in all he does

Ven. Tissa ordained a novice, who in the ordination hall became an Arahata; later they travelled, and through the carelessness of the monk the novice's eye was put out; the novice, however, didn't get angry but went about his duties as normal; the Buddha explained it with this verse.

**96. Santam tassa manam hoti, santā vacā ca kamma' ca,
sammad-aññāvimuttassa, upasantassa tādino.**

His mind is calm, his speech is calm
and his actions are also calm,
liberated by right knowledge,
such a one is truly peaceful.

The Arahata is the person supreme

Ven. Sāriputta, when questioned by the Buddha, declared he didn't have faith simply through listening to others, implying he has seen for himself; other monks thought he has said he didn't have faith in the Buddha, so the latter taught this verse to explain the situation.

**97. Assaddho akataññū ca sandhicchedo ca yo naro,
hatāvakāso vantāso, sa ve uttamaporiso.**

The one who is beyond mere faith,
who knows that which is unmade,
who has cut off rebirth-linking,
who has destroyed the occasion,
who has thrown out hope and desire,
is surely the person supreme.

Wherever Arahats live is delightful

Ven. Sāriputta's youngest brother Revata escaped from the household life, ordained, and soon after became an Arahata; after the Rains Retreat the Buddha visited him, and by spiritual power he transformed the thorn thickets he lived in into something well-equipped and quite delightful; when two old monks returned they found only a thorn thicket; the Buddha explained how it is so.

**98. Gāme vā yadi vāraññe, ninne vā yadi vā thale,
yatthar^ahanto viharanti, taṃ bhūmiṃ rāmaṇeyyakam.**

Whether in the village or wilds,
whether on low or on high ground,
wherever the Arahats live,
that ground is surely delightful.

The Arahats delight in the wilderness

*A courtesan came across a meditating monk in the wilderness
and sought to seduce him by stripping and flirting with him,
when he saw her he became excited; the Buddha sent forth his
image and gave the monk this advice.*

**99. Ramaṇīyāni araṇṇāni yattha na ramaṭī jano,
vītarāgā ramissanti, na te kāmagavesino.**

The delightful wildernesses
where the people do not delight,
those without passion delight in,
but not those who seek sense pleasures.

Arahantavaggo Sattamo
The Chapter about Arahats, the Seventh



Sahassavaggo

8. The Chapter about the Thousands

One useful word is better

A man worked all his life as a public executioner and later had deep regret about his actions; Ven. Sāriputta gave him just one teaching and he was reborn in Tusita Heaven; the monks wondered how this could be, and the Buddha spoke this verse to explain it.

**100. Sahassam-*api* ce vācā anatt^hapadasamhitā,
ekam atthapadam seyyo yam sutvā upasammati.**

Though there are a thousand sayings
consisting of quite useless words,
better is just one useful word
hearing which one is brought to peace.

One useful verse is better

Bāhiya Dārucīriya obtained a short teaching from the Buddha, became an Arahat and died straight afterwards; the Buddha appointed him as foremost amongst those who were quick to grasp the Teaching, and when the monks doubted it, he taught them with this verse.

**101. Sahassam-api ce gāthā anattapadasamhitā,
ekam gāthāpadam seyyo yam sutvā upasammati.**

Though there are a thousand verses
consisting of quite useless words,
better is one word of a verse
hearing which one is brought to peace.

The one who conquers himself is supreme

Kuṇḍalakesī, who had previously killed her husband and joined the Wanderers and expertly defended their doctrines, was converted by Ven. Sāriputta with a simple teaching; the monks wondered how, and the Buddha spoke these verses to explain it.

**102. Yo ce gāthāsataṃ bhāse anattapadasaṃhitā,
ekaṃ Dhammapadaṃ seyyo, yaṃ sutvā upasammati.**

One may speak a thousand verses
consisting of quite useless words,
better is one verse of Dhamma,
hearing which one is brought to peace.

**103. Yo sahaṣsaṃ sahaṣsena saṅgāme mānuse jīne,
ekaṅ-ca jeyya attānaṃ, sa ve saṅgāmajuttamo.**

One may conquer a thousand men
a thousand times in a battle,
but having conquered one's own self,
one would be supreme in battle.

The one who conquers self cannot be defeated

*A brahmin admitted to earning his living through gambling,
and the Buddha explained that gains in this way are no true
gains, but those who overcame themselves are truly victorious,
and then he gave him this teaching.*

**104-105. Attā have jitaṃ seyyo yā cāyaṃ itarā pajā,
attadantassa posassa, niccaṃ saññatacārino,
neva devo na gandhabbo, na Māro saha Brahmunā,
jitaṃ apajitaṃ kayⁱrā tathārūpassa jantuno.**

Conquest over self is better
than that over other people,
for the one who conquers himself,
who lives constantly well-restrained,
neither gods, nor gandhabbas, nor
Māra together with Brahmās,
can turn conquest into defeat
for a person who is like this.

Worshipping those worthy is better than alms

Ven. Sāriputta asked the Buddha to teach his uncle, who supported the Jainas, the true way to the Brahmā world; and this is the verse with which he taught them.

**106. Māse māse sahasseṇa yo yajetha satam̐ samam̐;
ekañ-ca bhāvitattānam̐ muhuttam-*api* pūjaye –
sā yeva pūjanā seyyo yañ-ce vassasatam̐ hutam̐.**

One might give alms impartially
with a thousand coins of money
month by month for a hundred years;
and one might worship someone with
developed self for a second –
that worship is surely better
than the hundred-year sacrifice.

Worshipping those worthy is better than sacrifice

Ven. Sāriputta asked the Buddha to teach his nephew, who slayed animals and tended the sacrificial fire, the true way to the Brahmā world, and the Buddha gave the teaching in this verse.

**107. Yo ca vassasatāṃ jantu aggim paricare vane;
ekañ-ca bhāvitattānaṃ muhuttam-*api* pūjaye –
sā yeva pūjanā seyyo yañ-ce vassasatāṃ hutāṃ.**

One person might care for the fire
in the woods for a hundred years;
and one might worship someone with
developed self for a second –
that worship is surely better
than the hundred-year sacrifice.

Worshipping the upright is better than alms or sacrifice

Ven. Sāriputta asked the Buddha to teach his friend, who offered animals in sacrifice, the true way to the Brahmā world, and the Buddha gave him this teaching.

**108. Yam kiñci yiṭṭham ca hutam ca loke
samvaccharam yajetha puññapekkho,
sabbam-pi tam na catubhāgam-eti –
abhivādanā ujjugatesu seyyo.**

Whatever the alms or the sacrifice
one seeking merit may give for a year,
that is not a quarter of the merit –
better is the worship of the upright.

The benefits of worshipping elders

When the boy Dīghāyu was destined to die, the Buddha and the monks chanted protective verses for him and he lived on; the Buddha said long life is not the only thing a man received when he revered the elders, and then he taught them with this verse.

**109. Abhivādanasīlissa niccaṃ vaddhāpacāyino,
cattāro dhammā vaḍḍhanti: āyu vaṇṇo sukhaṃ balaṃ.**

For the one who is constantly
worshipping honourable elders,
four things increase: the length of life,
beauty and happiness and strength.

One day of virtuous living is better

Ven. Sāriputta's nephew Saṅkicca ordained as a novice, and when thirty monks' lives were threatened by five hundred thieves he converted the thieves and they ordained; when he heard about it, this is the teaching the Buddha gave.

**110. Yo ca vassasatāṃ jīve, dussīlo asamāhito,
ekāhaṃ jīvitāṃ seyyo, sīlavantassa jhāyino.**

One might live for a hundred years,
unvirtuous and uncomposed,
but one day is better, for one
with virtue and meditation.

One day of wisdom is better

Ven. Khāṇu Koṇḍañña, sitting in meditation, was unmoved when five hundred thieves piled up their stolen goods all over him at night; the thieves, impressed with his equanimity, converted and were ordained; this is the teaching the Buddha gave on that occasion.

**111. Yo ca vassataṃ jīve, duppañño asamāhito,
ekāhaṃ jīvitaṃ seyyo, paññavantassa jhāyino.**

One might live for a hundred years,
lacking in wisdom, uncomposed,
but one day is better, for one
with wisdom and meditation.

One day of striving is better

Ven. Sappadāsa was dissatisfied and thought to end his life, but became an Arahat with the razor at his windpipe; when questioned by the monks the Buddha explained that one who truly strives can attain Awakening in an instant, and he spoke this verse.

**112. Yo ca vassasatam̐ jīve, kusīto hīnavīriyo,
ekāham̐ jīvitam̐ seyyo, vir¹yam-ārabhato dalham̐.**

One might live for a hundred years,
indolent, with less energy,
but one day is better, for one
with energy set up and firm.

Better to see rise and fall

Paṭācārā ran away from home with one of her slaves, had two children and lost them both, along with her husband, parents and brother in one day; she went mad and by and by approached the Buddha who, recognising she was ready for Awakening, taught her about the endless sorrow of births and deaths, and then spoke this verse hearing which she became an Arahat.

**113. Yo ca vassasatāṃ jīve apassāṃ udayabbayaṃ,
ekāhaṃ jīvitāṃ seyyo passato udayabbayaṃ.**

One might live for a hundred years
without seeing rise and fall,
but a life of one day's better
for the one seeing rise and fall.

Better to see the deathless

When Kisā Gotamī sought medicine for her dead son, the Buddha asked her to bring mustard seeds from a house that has never seen death; she learned during her quest that everyone dies, and the Buddha taught her further with this verse.

**114. Yo ca vassasatam jīve apassam amatam padam,
ekāham jīvitam seyyo passato amatam padam.**

One might live for a hundred years
without seeing the deathless state,
but a life of one day's better
for one seeing the deathless state.

Better to see the supreme state

A good lay disciple, Bahuputtikā, was despised by her children and decided to ordain and was very resolute in her practice; the Buddha gave this teaching and she attained Awakening.

**115. Yo ca vassatam̐ jīve apassam̐ dhammam-uttamam̐,
ekāham̐ jīvitam̐ seyyo passato dhammam-uttamam̐.**

One might live for a hundred years
without seeing the supreme state,
but a life of one day is better
for one seeing the supreme state.

Sahassavaggo Aṭṭhamo

The Chapter about the Thousands, the Eighth



Pāpavaggo

9. The Chapter about Wickedness

The one quick in merit prospers

A brahmin had only one robe, and hesitated to give it to the Buddha, but eventually in the last watch of the night he did give it, and he was richly rewarded by the King; the Buddha explained his reward would have been greater had he not hesitated, and spoke this verse.

**116. Abhittharetha kalyāṇe, pāpā cittaṃ nivāraye,
dandhaṃ hi karato puññaṃ pāpasmiṃ ramatī mano.**

Hasten to do virtuous deeds,
ward off the mind from wickedness,
for the mind of the one slow in
merit delights in wickedness.

One should be restrained from what is wrong

Ven. Seyyasaka was unable to maintain his chastity and broke the same rule again and again; when the Buddha was informed, he reminded him to keep the precepts and reproved him with this verse.

**117. Pāpañ-ce puriso kayⁱrā, na taṃ kayⁱrā punappunāṃ,
na tamhi chandaṃ kayⁱrātha, dukkho pāpassa uccayo.**

Should a person do that which is wicked,
he should not do it again and again,
let him not place his intention in it,
for suffering grows for the wicked one.

One should do good deeds

A young woman working in the fields gave parched rice to Ven. Mahākassapa and was thereby reborn in Tusita Heaven; she desired to do more good deeds for Ven. Mahākassapa, but was restrained by him; the Buddha explained the reason for her motivation with this verse.

**118. Puññañ-ce puriso kayⁱrā, kayⁱrāthetam punappunam,
tamhi chandam kayirātha, sukho puññassa uccayo.**

If a should person make merit,
he should do it again, again,
let him place his intention there,
there is increase of happiness
for the one who has made merit.

Eventually all get what they deserve

A goddess in the house of Anāthapiṇḍika advised him to stop supporting the Buddha and his disciples as he was being brought to poverty; Anāthapiṇḍika reproved the goddess and sent her out of his house; later she recovered the householder's fortune and apologised; he took her to the Buddha who taught them both with these verses.

**119. Pāpo pi passati bhadraṃ yāva pāpaṃ na paccati,
yadā ca paccati pāpaṃ atha pāpo pāpāni passati.**

The wicked experience good fortune
while the wickedness done does not ripen,
but when the wickedness ripens then the
wicked will experience wicked things.

**120. Bhadro pi passati pāpaṃ yāva bhadraṃ na paccati,
yadā ca paccati bhadraṃ atha bhadro bhadraṇi passati.**

The fortunate experience wickedness
as long as the fortune does not ripen,
but when the fortune ripens then the
fortunate experience good fortune.

Do not despise wickedness

A monk refused to look after his requisites, thinking them not worth the trouble; the Buddha told him he should not think in that way and admonished him with this verse.

**121. Māppamaññetha pāpassa: na mañ tam āgamissati,
udabindunipātena udakumbho pi pūrati,
bālo pūrati pāpassa, thokañ thoka-pi ācinam.**

One should not despise wickedness
thinking: it will not come to me,
through the falling of water drops
the water-pot is quickly filled,
the fool, gathering bit by bit,
soon becomes full of wickedness.

Do not despise merit

A wise man heard the Buddha preach on the merit of giving and encouraging giving, invited the Buddha and the monks for alms, and then requested others to help in the deed; the foolish merchant Biḷālapāda thought the man shouldn't offer more than he can himself fulfil, and gave but little, but later feared he would be exposed for his stinginess; the wise man however praised all who gave, the fool repented and the Buddha gave this teaching.

**122. Māppamaññetha puññassa: na mañ tañ āgamissati.
udabindunipātena udakumbho pi pūrati,
dhīro pūrati puññassa, thokathokam-pi ācinam.**

One should not despise one's merit
thinking: it will not come to me,
through the falling of water drops
the water-pot is quickly filled,
the wise, gathering bit by bit,
will soon become full of merit.

Avoiding wickedness like poison

*The merchant Mahādhana set out with five hundred wagons
but learned there are thieves ahead and thieves behind, and so
stayed put in a village; this was told to the Buddha who drew
the lesson therefrom and spoke this verse.*

123. Vāñijo va bhayaṃ maggaṃ, appasattho mahaddhano, visaṃ jīvitukāmo va, pāpāni parivajjaye.

Like a merchant on fearful path,
with few friends and great wealth, as one
loving life would avoid poison,
so should one avoid wicked deeds.

The one without a wound

The Buddha taught Kukkuṭamitta the hunter, his seven sons and seven daughters, and they all gained stream-entry; the Buddha also explained that the hunter's wife attained stream-entry while still young; the monks asked how can anyone who has stream-entry help a hunter, and the Buddha explained the matter with this verse.

**124. Pāṇimhi ce vaṇo nāssa hareyya pāṇinā visam,
nābbaṇam visam-anveti, natthi pāpam akubbato.**

If there is no wound for him in
his hand he can carry poison,
poison does not enter without
a wound, there is no wickedness
for the one who does not do wrong.

Offending the inoffensive

The hunter Koka blamed a monk for his failure to catch game and he set his dogs on him, chasing him up a tree; the monk's robe fell over the hunter and the dogs mistakenly devoured him instead; the monk worried whether his actions led to the death of the man, and the Buddha reassured him with this verse.

**125. So appaduṭṭhassa narassa dussati,
suddhassa posassa anaṅgaṇassa,
tam-eva bālaṃ pacceti pāpaṃ,
sukhumo rajo paṭivātaṃ va khitto.**

One offends against the inoffensive,
a purified and passionless person,
that wicked deed then returns to the fool,
like fine dust that is thrown against the wind.

The destination according to kind

Although Ven. Tissa had received alms from a jeweller for a dozen years, when a heron swallowed a gem the jeweller accused Tissa of theft and started torturing him to get a confession; only when the heron was killed by accident does Ven. Tissa reveal who took it, and he then passed away of his injuries; the Buddha explained the destiny of those involved with this verse.

**126. Gabbham-eke 'papajjanti, nirayaṃ pāpakammino,
saggaṃ sugatino yanti, parinibbanti anāsavā.**

Some are reborn in the womb, but those who
are wicked in the underworld,
the righteous go to heaven, those who are
pollutant-free are emancipated.

There is nowhere to hide from one's deeds

Three different groups of monks who were on their way to the Buddha saw a crow die in mid-air, a woman drowned on a voyage and themselves get buried in a cave; they asked the Buddha why it all happened, and he explained there is nowhere to escape from the results of bad actions, and spoke this verse.

**127. Na antalikkhe, na samuddamajjhe,
na pabbatānaṃ vivaraṃ pavissa:
na vijjatī so jagatippadeso
yatthaṭṭhito mucceyya pāpakammā.**

Neither in the sky, nor in the ocean,
nor after entering a mountain cleft:
there is no place found on this earth where one
is free from the results of wicked deeds.

There is nowhere to hide from death

Suppabuddha the Sākiyan was the Buddha's father-in-law, but was very arrogant and obstructed the Buddha when he was on almsround, which led to the Buddha predicting the time and place of his death; Suppabuddha thought he could escape his fate, but he met it anyway; the Buddha spoke this verse explaining the matter.

**128. Na antalikkhe, na samuddamajjhe,
na pabbatānaṃ vivaraṃ pavissa:
na vijjatī so jagatippadeso,
yatthaṭṭhitaṃ nappasahetha maccu.**

Neither in the sky, nor in the ocean,
nor after entering a mountain cleft:
there is no place found on this earth in which
death does not completely overcome one.

***Pāpavaggo Navamo**
The Chapter about Wickedness, the Ninth*



Daṇḍavaggo

10. The Chapter about the Stick

Comparing oneself with others

The group of six monks fought with and chased off the group of seventeen monks, and took their rooms; the Buddha laid down a rule against violence and spoke the following verse.

**129. Sabbe tasanti daṇḍassa, sabbe bhāyanti maccuno,
attānaṃ upamaṃ katvā, na haneyya na ghātaye.**

Everyone trembles at the stick,
everyone is in fear of death,
comparing oneself with others,
one should not hurt or have them hurt.

Comparing oneself with others

The group of six monks fought with and chased off the group of seventeen monks, and took their rooms, which caused the latter to threaten them; the Buddha laid down a rule against threatening, and spoke this verse.

**130. Sabbe tasanti daṇḍassa, sabbesaṃ jīvitāṃ piyaṃ,
attānaṃ upamaṃ katvā, na haneyya na ghātaye.**

Everyone trembles at the stick,
for all of them their life is dear,
comparing oneself with others,
one should not hurt or have them hurt.

The desire for happiness

*As the Buddha went on his almsround he saw a group of boys
who were beating a snake to ward it off; he admonished them
not to hurt other beings with this verse.*

**131. Sukhakāmāni bhūtāni yo daṇḍena vihiṃsati,
attano sukham-esāno, pecca so na labhate sukham.**

One who harms with a stick beings
who also desire happiness,
while seeking happiness himself,
won't find happiness after death.

**132. Sukhakāmāni bhūtāni yo daṇḍena na hiṃsati,
attano sukham-esāno, pecca so labhate sukham.**

One who harms not with a stick those
who also desire happiness,
while seeking happiness himself,
will find happiness after death.

Do not retaliate

Ven. Kuṇḍadhāna was followed round by a goddess due to his behaviour in a previous existence, and the monks, thinking he was breaking his vow of chastity, incited the King to drive him out; the King believed in his innocence though and gave him an invitation; the monks blamed Ven. Kuṇḍadhāna and he, unjustly, blamed them in return; the Buddha admonished him thus.

**133. Māvoca pharusam̐ kañci, vuttā paṭivadeyyu' taṃ,
dukkhā hi sārambhakathā, paṭidaṇḍā phuseyyu' taṃ.**

Don't say anything harsh, spoken
to they might answer back to you,
arrogant talk brings misery,
and they might strike you with a stick.

**134. Sace neresi attānaṃ kaṃso upahato yathā,
esa pattosi Nibbānaṃ, sārambho te na vijjati.**

If you make no sound like a gong
that is broken, this is like
one who has attained Nibbāna,
contention is not to be found.

Life is driven out by old age and death

The great lay supporter Visākhā asked five hundred women why they observed the fast-day; they answered they did so because they want a husband, children, release from their husbands or Heaven; the Buddha explained that despite all their suffering most beings still only desire rebirth, and then he spoke this verse.

**135. Yathā daṇḍena gopālo gāvo pāceti gocaram,
evam jarā ca maccu ca āyurṃ pācenti pāṇinam.**

Like a cowherd with stick
drives cattle to pasture,
so do old age and death
drive life out of beings.

The fool suffers through his deeds

A leading supporter of the Buddha Kassapa recognised a thief as such, and the scoundrel conceived a grudge which led him to commit many wicked deeds, including burning his fields and burning down the Perfumed Cottage; he went to hell and was later reborn in the world of the ghosts where Ven. Moggallāna saw him; the Buddha explained how he got there, and spoke this verse.

**136. Atha pāpāni kammāni karaṃ bālo na bujjhati,
sehi kammehi dummedho aggidaḍḍho va tappati.**

The fool does not yet understand
the wicked deeds he is doing,
the stupid one is consumed by
his deeds as by a burning fire.

The fruit of unjust punishment

Ven. Moggallāna was murdered by brigands acting on behalf of the naked ascetics; the Buddha explained that in a past life, being swayed by his wife he had murdered his parents, which was why he died in this way in the present life, and then he spoke these verses.

**137. Yo daṇḍena adaṇḍesu appaduṭṭhesu dussati
dasannam-aññataram ṭhānam khippam-eva nigacchati:**

Whoever offends with a stick
those who are inoffensive and
harmless will quickly fall into
one of the following ten states:

**138. vedanam pharusam, jānim, sarīrassa ca bhedanam,
garukam vā pi ābādham, cittakkhepam va pāpuṇe,**

harsh feelings and loss of his wealth,
and the break up of the body,
or even heavy affliction,
or surely he will lose his mind,

**139. rājato vā upassaggam, abbhakkhānam va dāruṇam,
parikkhayam va ñātīnam, bhogānam va pabhaṅguraṃ,**

there may be danger from the King,
or slander that is terrible,
he may suffer from loss of kin,
or from the destruction of wealth,

**140. atha vāssa agārāni aggi ḍahati pāvako,
kāyassa bheda duppañño nirayaṃ so upapajjati.**

also his houses may be consumed
by flames and fire, and at the death
of the body that foolish one
will arise in the underworld.

Asceticism is not enough

A householder went forth, but first has a cottage built for himself, with provisions stored up, slaves and many requisites so as to live comfortably; the monks complained to the Buddha who reproved the monk; in a tiff the monk threw off his robe and out of spite declared he would go around half-naked; the Buddha reproved him yet again with this verse.

**141. Na naggacarⁱyā na jaṭā na paṅkā,
nānāsakā thaṇḍilasāyikā vā,
rājo ca jallaṃ ukkuṭikappadhānaṃ,
sodhenti maccaṃ avitiṇṇakaṅkhaṃ.**

Not nakedness, matted hair, mud,
fasting, lying on stony ground,
dust, dirt, or striving while squatting,
can purify a mortal who
has not removed uncertainty.

Character is all important

The minister Santati was given a rich reward by the King, including a dancing girl, but later she died; distressed, Santati went to the Buddha who gave him a teaching whereby he attained Nibbāna and soon after passed away still dressed in his finery; the monks asked whether he can be considered a brahmin or an ascetic, and the Buddha confirmed his status with this verse.

**142. Alaṅkato ce pi samaṃ careyya,
santo danto niyato brahmacārī,
sabbesu bhūtesu nidhāya daṇḍaṃ,
so brāhmaṇo so samaṇo sa bhikkhu.**

Even if he were to adorn himself,
but is peaceful, trained, settled, spiritual,
and has put aside the stick, he is a
brahmin, an ascetic, a monastic.

The restrained are aware of their faults

The poor man Pilotika was ordained by Ven. Ānanda, grew fat and discontented, and thought to return to the lay life; but finding his previous rags he took them as a meditation subject and soon became an Arahat; the Buddha confirmed his status to the monks and spoke these verses.

**143. Hirīisedho puriso koci lokasmi' vijjati,
yo nindaṃ appabodhati, asso bhadro kasām-iva.**

Whatever person in the world
is restrained by conscience, and is
aware of his fault, is like a
good horse that is restrained by whip.

**144. Asso yathā bhadro kasāniviṭṭho,
ātāpino saṃvegino bhavātha.
Saddhāya sīlena ca vīriyena ca,
samādhinā Dhammavinicchayena ca.
Sampannavijjācaraṇā patissatā,
pahassatha dukkham-idaṃ anappakam.**

Like a good horse restrained by whip,
you should be ardent and intense.
Having faith, virtue, energy,
concentration, investigation.

One who has understanding and
good conduct, also mindfulness,
will surely abandon this not
insignificant suffering.

The mild straighten themselves out

The novice Sukha saw that irrigators, fletchers and carpenters mastered the objects they worked with, and realised if they can master unconscious things, he could master his mind; he asked his teacher Ven. Sāriputta to bring his food, and by striving alone he became an Arahat; the Buddha then spoke this verse about him.

**145. Udakam hi nayanti nettikā,
usukārā namayanti tejanam,
dārum namayanti tacchakā,
attānam damayanti subbatā.**

Course-makers lead water,
fletchers straighten arrows,
carpenters straighten wood,
the mild master themselves.

Daṇḍavaggo Dasamo

The Chapter about the Stick, the Tenth



Jarāvaggo

11. The Chapter about Old Age

One must seek the light

Women under the care of Visākhā partook of strong drink while on their way to listen to the Buddha; when they arrived they were possessed by Māra and started laughing and dancing; the Buddha, through his miraculous powers, sobered them up, and then spoke this verse.

**146. Ko nu hāso, kim-ānando, niccam pajjalite sati,
andhakārena onaddhā, padīpaṃ na gavesatha.**

Why this laughter, why this joy, when
the world is constantly burning,
why, when enveloped by darkness,
you still do not seek for a light?

The body is unstable

Jīvaka's sister Sirimā was a courtesan in Rājagaha who attained stream-entry and used to provide alms for the monks, but soon she died; the Buddha asked for her body to be left outside to rot, and although men would pay good money for her before, nobody would take her later, even for free; the Buddha spoke about her in this verse.

**147. Passa cittakatam bimbam, arukāyam samussitam,
āturam bahusāṅkappam, yassa natthi dhuvam ṭhiti.**

See this beautified manikin,
a heap of sores that is raised up,
sick, imagined in many ways,
which has nothing stable or firm.

The end of life is death

The elderly nun Uttarā still walked on almsround at the age of one hundred and twenty years; while walking one day she met the Buddha, but stumbled and fell down; the Buddha spoke this verse warning of her coming death.

**148. Parijñam-idaṃ rūpaṃ, rogañīlaṃ pabhaṅguraṃ,
bhijjati pūṭisandeho, maraṇantaṃ hi jīvitam.**

This body is worn out, a nest
of disease, perishing, putrid,
the body comes to destruction,
for the end of life is in death.

Why delight in bones

*Some monks attained absorption and thinking they had
Awakened they went to see the Buddha; the Buddha sent them
to the charnel ground, and when they saw female corpses they
realised they still had lust; the Buddha then gave them this
teaching.*

149. Yānimāni apatthāni alāpūneva sārade kāpotakāni aṭṭhīni, tāni disvāna kā rati?

Like discarded white gourds
thrown away in autumn
are these grey bones; seeing
them, why is there delight?

What lies hidden in the body

The Buddha caused Ven. Rūpanandā, who was proud of her beauty, to see an image of a very beautiful woman quickly go through the stages of life, die, and be eaten by animals, and she gained insight into the nature of the body; the Buddha then spoke this verse.

**150. Aṭṭhīnaṃ nagaraṃ kataṃ,
maṃsalohitalepanaṃ,
yattha jarā ca maccu ca,
māno makkho ca ohito.**

This fortress is made out of bones,
plastered over with flesh and blood,
but hidden within lie old age,
death, also conceit and anger.

The Dhamma does not grow old

King Pasenadi's wife Queen Mallikā died and was eventually reborn in Tusita Heaven; later the Buddha went on almsround, was invited by the King, and sat in his chariot hall, where he explained to the King that he shouldn't grieve, for all beings must die, and there he spoke this verse.

**151. Jīranti ve rājarathā sucittā,
atho sarīram-pi jaraṃ upeti,
satañ-ca Dhammo na jaraṃ upeti,
santo have sabbhi pavedayanti.**

Royal chariots will decay,
and the body also decays,
but the Dhamma does not decay,
the good pass it on to the good.

Growing old but not wise

The monk Lāṭudāyi was always reciting the wrong verses – dirges at weddings, and joyful verses at funerals, and so on; the Buddha explained that he did the very same in a past life and spoke this verse.

**152. Appassutāyaṃ puriso balivaddo va jīrati,
maṃsāni tassa vaḍḍhanti, paññā tassa na vaḍḍhati.**

The person of little learning
increases in age like an ox,
for although his flesh does increase,
his wisdom does not increase.

The end of craving

After he had defeated Māra at the foot of the Bodhi tree, the Bodhisatta, in the three watches of the night, attained insight into his previous existences, the rising and falling away of beings according to their intentional actions, and dependent origination, which led to his Awakening, at which point he spoke these exalted utterances.

**153. Anekaajātisāmsāraṃ sandhāvissaṃ anibbisāṃ
gahakāraḱaṃ gavesanto: dukkhā jāti punappunāṃ.**

Through the round of births and deaths
I have wandered without finding
the housebuilder I was seeking:
born and suffering once again.

**154. Gahakāraḱa diṭṭhosi! Puna gehaṃ na kāhasi:
sabbā te phāsukā bhaggā, gahakūṭaṃ visaṅkhitāṃ,
visaṅkhāragataṃ cittaṃ, taṇhānaṃ khayam-ajjhagā.**

O housebuilder, now you are seen!
You will not build the house again:
all your rafters have been broken,
and the ridgepole has been destroyed,
my mind has reached the unconditioned,
and craving's end has been achieved.

Profiting in neither way

The wealthy youth Mahādhana took to drink and squandered both his own and his wife's money and ended up a beggar; the Buddha explained that if he had applied himself as a layman he would have been amongst the chief treasurers; and if he had become a monk he would have attained the paths and fruits; and then he spoke this verse about him.

155. Acaritvā brahmacarⁱyaṃ, aladdhā yobbane dhanam, jiṇṇakoñcā ca jhāyanti khīṇamacche va pallale.

Not having lived the holy life,
not having gained wealth in their youth,
they waste away like the herons
in a small lake devoid of fish.

156. Acaritvā brahmacarⁱyaṃ aladdhā yobbane dhanam senti cāpātikhattā va, purāṇāni anutthunam.

Not having lived the holy life,
not having gained wealth in their youth,
they lie like shafts shot from a bow,
wailing about things in the past.

Jarāvaggo Ekādasamo

The Chapter about Old Age, the Eleventh



Attavaggo

12. The Chapter about the Self

One should guard oneself well

Prince Bodhi invited the Buddha for the first meal in his new palace, and put down cloth thinking if the Buddha stepped on it he would be blessed with children; the Buddha refused to walk on it, and explained that Prince Bodhi would be without children because of a past life in which he failed to protect himself by keeping precepts during any of the three periods of his life, and he then gave the teaching in this verse.

**157. Attānañ-ce piyaṃ jaññā rakkheyya naṃ surakkhitam,
tiṇṇam-aññataram yāmaṃ paṭijaggeyya paṇḍito.**

If one regards the self as dear
one should guard it right well, the wise
one should stay alert during one
of the three periods of life.

Only the wise should advise

Ven. Upananda preached well but was a greedy monk who always took the biggest offering, one day he swindled two monks out of a blanket, and the Buddha explained that one should train oneself before preaching to others, and summarised his teaching with this verse.

**158. Attānam-eva paṭhamam patirūpe nivesaye,
athaññam-anusāseyya, na kilisseyya paṇḍito.**

First one should establish oneself
in what is suitable, then one
can advise another, the wise one
should not have any defilement.

Train another only when well-trained oneself

Ven. Padhānika Tissa took five hundred monks with him and went to the forest; at night he urged them three times to put forth effort, but he himself went to sleep; the monks, being worn out, made no progress; the Buddha spoke this verse about the elder.

**159. Attānañ-ce tathā kayⁱrā yathaññam-anusāsati,
sudanto vata dametha, attā hi kira duddamo.**

If he himself would do as he
advises another, being
well-trained, he could train another,
for self is difficult to train.

The self when trained is a true friend

*A woman took ordination unaware that she was pregnant;
when the child was born King Pasenadi offered to bring him
up, and he became known as Kumāra Kassapa; later he
ordained and became an Arahat; he also helped his Mother
give up her affection for him and attain insight; the Buddha
then spoke this verse.*

**160. Attā hi attano nātho, ko hi nātho paro siyā?
Attanā va sudantena nātham labhati dullabham.**

For the self is the friend of self,
for what other friend would there be?
When the self has been well-trained, one
finds a friend that is hard to find.

Wickedness arises from oneself

The householder Mahā Kāla listened to an all-night Dhamma teaching at Jetavana, but in the morning was beaten to death by people who mistook him for a thief; the Buddha explained that he had caused the unjust death of another in a previous life, and his bad deed had caught up with him, and gave the teaching in this verse.

**161. Attanā va kataṃ pāpaṃ, attajaṃ attasambhavaṃ,
abhimatthati dummedhaṃ vajraṃ vasmamayāṃ maṇiṃ.**

That wickedness done by oneself,
born and arising in oneself,
crushes the one who is stupid,
as diamond a rock-jewel.

A lack of virtue is worse than an enemy

Devadatta sought to kill the Buddha and take over the running of the Saṅgha; the Buddha explained that he also tried to kill him in other existences, but it all worked to Devadatta's downfall, and then he spoke this verse about him.

**162. Yassa accantadussīlyam māluvā Sālam-ivotatam
karoti so tathattānam yathā nam icchatī diso.**

The one whose exceeding lack of virtue
is like a deadly creeper spread over
a tree makes himself exactly the same
as an enemy wishes him to be.

Good is hard to do

Devadatta caused a split in the Saṅgha and informed Ven. Ānanda, who related it to the Buddha; the Buddha explained how easy it is to do what is wrong, and summarised the teaching with this verse.

**163. Sukarāni asādhūni, attano ahitāni ca,
yaṃ ve hitaṅ-ca sādhuṅ-ca taṃ ve paramadukkaraṃ.**

Easily done are things not good,
unbeneficial for oneself,
but that which is beneficial
is exceedingly hard to do.

Reviling the Noble bears unpleasant fruit

Ven. Kāla was a good preacher but sought to prevent his supporter from listening to the Buddha, thinking she would abandon him; she went to listen anyway, and he followed her, thinking to persuade the Buddha not to teach deep teachings to her; the Buddha rebuked him and spoke this verse.

**164. Yo sāsanaṃ arahataṃ Arⁱyānaṃ Dhammajīvināṃ
paṭikkosati dummedho diṭṭhiṃ nissāya pāpikaṃ,
phalāni kaṭṭhakkasseva attaghaññāya phallati.**

Whoever reviles the worthy teaching
of the Noble Ones who live by Dhamma,
that stupid one, depending on wrong views,
like the bamboo when it bears fruit,
brings about his own destruction.

Purity and impurity come from oneself

The householder Culla Kāla listened to an all-night Dhamma preaching at Jetavana, but in the morning was beaten by people who mistook him for a thief; some courtesans interceded and they let him go; this was reported to the Buddha who gave the teaching in this verse.

**165. Attanā va kataṃ pāpaṃ, attanā saṅkilissati,
attanā akataṃ pāpaṃ, attanā va visujjhati,
suddhī asuddhī paccattaṃ, nāñño aññaṃ visodhaye.**

By self is a wicked deed done,
by self is one defiled, by self
is a wicked deed left undone,
by oneself is one purified,
purity and impurity
come from oneself, for no one can
be purified by another.

Do not neglect one's own good

When Ven. Attadattha heard the Buddha declare his intention to finally pass away in four months time, rather than attend on the Buddha, he went to the forest to practice the teaching; the Buddha lauded him and said this is how one truly honours him, and spoke this verse.

**166. Atta-d-attham paratthena bahunā pi na hāpaye;
atta-d-attham-abhiññāya sa-d-atthapasuto siyā.**

One should not neglect one's own good
for another's, however great;
knowing what is good for oneself
one should be intent on that good.

*Attavaggo Dvādasamo
The Chapter about the Self, the Twelfth*



Lokavaggo

13. The Chapter about the World

What not to do

Visākhā's granddaughter called a young monk a cut-head and he took offence at the insult; the Buddha first appeased him and then gave the teaching found in this verse.

**167. Hīnaṃ dhammaṃ na seveyya, pamādena na saṃvase,
micchādiṭṭhiṃ na seveyya, na siyā lokavaḍḍhano.**

One should not follow lowly things,
one should not abide heedlessly,
one should not follow a wrong view,
one should not foster worldliness.

One should live by Dhamma

The Buddha returned to his home town, Kapilavatthu, and was received with great honour, but no one invited him for a meal, so the next day he went on almsround, which upset his father, the King, as being beneath his dignity; the Buddha explained that in the lineage of the Buddhas they always go on almsround, and then he spoke these verses.

168. Uttiṭṭhe nappamajjeyya, Dhammaṃ sucaritaṃ care, Dhammacārī sukhaṃ seti asmim loke paramhi ca.

One should strive and not be heedless,
live by Dhamma, with good conduct,
living by Dhamma one will live
at ease in this world and the next.

169. Dhammaṃ care sucaritaṃ, na naṃ duccharitaṃ care, Dhammacārī sukhaṃ seti asmim loke paramhi ca.

One should live by Dhamma, with good
conduct and not with bad conduct,
living by Dhamma one will live
at ease in this world and the next.

Death does not see one who sees impermanence

Five hundred monks were given a subject for meditation but did not attain, so they determined to return to the Buddha; on the way they saw a mirage, and then bubbles bursting, and they realised the self had the same characteristics of impermanence; the Buddha then projected an image of himself and taught them with this verse.

**170. Yathā bubbulakam̐ passe, yathā passe marīcikam̐,
evam̐ lokam̐ avekkhantam̐ Maccurājā na passati.**

One should see it as a bubble,
one should see it as a mirage,
looking on the world in this way
the King of Death does not see one.

There are no bonds for one who knows

Prince Abhaya was given a rich reward by the King, including a dancing girl, but later she died, and the prince went to the Buddha who gave him a teaching about how many times, in life after life, he had wept for this woman, and explained that only fools allow themselves to grieve, and then he spoke this verse.

**171. Etha passathimaṃ lokam cittam rājarathūpamaṃ,
yattha bālā visīdanti – natthi saṅgo vijānataṃ.**

Come, look upon this world adorned
like a king's gilded chariot,
where fools become depressed – there is
no bond for those who understand.

The heedful shine forth

Ven. Sammuñjani spent all his time sweeping the monastery and never meditated, but Ven. Revata admonished him to spend some time in meditation, which he did and became an Arahat; the Buddha confirmed to the monk his attainment and spoke this verse.

**172. Yo ca pubbe pamajjtvā, pacchā so nappamajjati,
sō imam lokam pabhāseti abbhā mutto va candimā.**

Whoever was heedless before,
but then later is not heedless,
that one shines brightly in this world
like the moon released from a cloud.

Good deeds cover bad ones

Aṅgulimāla was misled into killing many hundreds of people, but later met the Buddha who converted him, and he soon became an Arahat; later he was recognised as the former killer and was stoned to death; the monks asked where he was reborn, and the Buddha explained he was not reborn at all, and spoke this verse about him.

**173. Yassa pāpaṃ kataṃ kammaṃ kusalena pithīyati –
sō imaṃ lokam pabhāseti abbhā mutto va candimā.**

The person whose wicked deed is
covered over by a good deed –
that one shines brightly in this world
like the moon released from a cloud.

Only a few go to heaven

A weaver's daughter heard the Buddha teach on contemplation of death and undertook the practice herself; after three years the Buddha returned to her home town and asked her four questions which she sagely answered, but no one understood her answers except the Buddha; he then spoke this verse, hearing which, she attained stream-entry.

**174. Andhabhūto ayam loko, tanukettha vipassati,
sakunto jālamutto va appo saggāya gacchati.**

This world is blind, few here
have true insight, as few
go to heaven as birds
that escape from the net.

The wise go out of the world

Ven. Ānanda waited while thirty monks met with the Buddha, who brought them all the way to Arahātship, after which they flew away; seeing they were no longer there Ven. Ānanda asked where they had gone and the Buddha explained they had left in the same way as the geese who they saw flying in the air at that moment.

**175. Haṃsādiccapathe yanti, ākāse yanti iddhiyā,
nīyanti dhīrā lokamhā, jetvā Māraṃ savāhanam.**

Geese go through the path of the sky,
the accomplished through the heavens,
the wise are led out of the world,
defeating Māra and his host.

The liar is capable of all wrong-doing

Ciñcā Māṇavikā falsely accused the Buddha of impregnating her; the gods helped reveal the lie, and Ciñcā fell into Avīci, the hell of relentless suffering; the Buddha explained the matter with this verse.

**176. Ekaṃ dhammaṃ atītassa, musāvādissa jantuno,
vitiṇṇaparalokassa, natthi pāpaṃ akāriyaṃ.**

For the person speaking falsely
who transgresses in this one thing,
who has abandoned the next world,
there is no bad thing left undone.

The wise are generous

King Pasenadi gave gifts beyond compare to the Saṅgha with the Buddha at its head, something which happens only once in a lifetime; one of the King's ministers rejoiced, but another regretted the expenditure; the first was richly rewarded and the second was banished from the Kingdom; the Buddha then spoke this verse about the situation.

**177. Na ve kadar¹yā devalokaṃ vajanti,
bālā have nappasaṃsanti dānaṃ,
dhīro ca dānaṃ anumodamāno,
teneva so hoti sukhī parattha.**

The miserly go not to the world of
the gods, fools surely do not praise giving,
but the wise one rejoices in giving,
and through that he is happy hereafter.

Stream-entry surpasses worldly success

Anāthapiṇḍika had a son, who was interested in wealth, but not in listening to Dhamma; the householder therefore offered his son a thousand pieces of money if he would go to the monastery, take the fast-day duties on himself, and learn a verse from the Buddha; he did so and attained stream-entry, and later refused his Father's money; the Buddha explained his decision with this verse.

**178. Pathavyā ekarajjena, saggassa gamanena vā,
sabbalokādhiccena – sotāpattiphalaṃ varam.**

Having sole sovereignty over
the earth, or going to heaven,
or lordship over the whole world –
better, the fruit of stream-entry.

Lokavaggo Terasamo

The Chapter about the World, the Thirteenth



Buddhavaggo

14. The Chapter about the Buddha

The Buddha cannot be led astray

For six years before the Awakening Māra pursued the Bodhisatta looking for an opening, but he found none; Māra was dejected, and his daughters finding out why, tried and failed to make the newly attained Buddha fall victim to lust; the Buddha rebuked them with these verses.

**179. Yassa jitaṃ nāvajjīyati,
jitaṃ assa no yāti koci loke,
tam-Buddham-anantagocaraṃ,
apadaṃ kena padena nessatha?**

He whose victory cannot be undone,
whose victory no one here approaches,
the Buddha, whose range is surely endless,
by what path will you lead the pathless one?

**180. Yassa jālinī visattikā,
taṇhā natthi kuhuñci netave,
tam-Buddham-anantagocaraṃ,
apadaṃ kena padena nessatha?**

For him there is no desire, attachment,
or craving that will lead him anywhere,
the Buddha, whose range is surely endless,
by what path will you lead the pathless one?

The wise are envied by the gods

After spending his seventh Rains Retreat in the Heaven of the Thirty-Three the Buddha descended on a staircase built by Sakka, lord of the gods, and Ven. Sāriputta praised the Buddha in his glory; the Buddha explained the matter by reciting this verse.

**181. Ye jhānapasutā dhīrā, nekkhammūpasame ratā,
devā pi tesam pihayanti, Sambuddhānam satīmatam.**

Those wise ones intent on meditation,
who love the peace of renunciation,
even the gods are envious of them,
the Sambuddhas, the ones who are mindful.

The rare things

A monk in the time of Buddha Kassapa died and was reborn as a nāga; eventually he heard that a new Buddha has arisen in the world, and went and asked why he cannot attain rebirth as a human even after so long a time; this was the Buddha's reply.

**182. Kiccho manussapaṭilābho, kicchaṃ maccāna' jīvitaṃ,
kicchaṃ Saddhammasavanaṃ, kiccho Buddhānam-uppādo.**

It is rare to be born human,
rare is the life of the mortals,
it is rare to hear True Dhamma,
rare the arising of Buddhas.

The advisory verses

Ven. Ānanda asked the Buddha to explain how the previous Buddhas had kept the fast-day; he explained that although they held them after different lengths of time, the verses they recited were always the same as the following.

**183. Sabbapāpassa akaraṇaṃ, kusalassa upasampadā,
sacittaparⁱyodapanam – etaṃ Buddhāna' sāsanaṃ.**

Not doing anything wicked
undertaking of what is good,
purification of one's mind
is the teaching of the Buddhas.

**184. Khantī paramaṃ tapo titikkhā,
Nibbānaṃ paramaṃ vadanti Buddhā,
na hi pabbajito parūpaghātī,
samaṇo hoti paraṃ viheṭṭhayanto.**

Patience is the supreme austerity,
Nibbāna is supreme say the Buddhas,
for one gone forth does not hurt another,
nor does an ascetic harass others.

**185. Anupavādo anupaghāto, pātimokkhe ca saṃvaro,
mattaññutā ca bhattasmim, pantañ-ca sayanāsanam,
adhicitte ca āyogo - etaṃ Buddhāna' sāsanaṃ.**

Not finding fault and not hurting,
restraint by the regulations,
knowing the right measure of food,
living in a remote dwelling,
devotion to meditation
is the teaching of the Buddhas.

Money cannot bring satisfaction

One monk had gained an inheritance of one hundred coins from his Father and thought to return to the lay life; the Buddha pointed out that the money would not be not enough to support himself, and related the Mandhātā Jātaka which shows that no matter how much a person has he will never be satisfied.

**186-187. Na kahāpaṇavassena titti kāmesu vijjati,
“Appassādā dukkhā kāmā,” iti viññāya paṇḍito,
api dibbesu kāmesu ratim so nādhigacchati.
Taṇhakkhayarato hoti Sammāsambuddhasāvako.**

Not through coins is satisfaction
found for sense desires, the wise one
knowing: “Pleasures have little joy,
much suffering,” does not delight
even in heavenly pleasures.

The disciple of the Buddha
delights in craving’s destruction.

The true and secure refuge

Aggidatta was a brahmin with many disciples, but he taught them to go for refuge to woods and mountains and the like; Ven. Moggallāna impressed him with his powers and declared the Buddha even greater than himself; the Buddha taught that those who take refuge in the Triple Gem find the one true refuge.

188. Bahum̐ ve saraṇam̐ yanti pabbatāni vanāni ca ārāmarukkhacetyāni, manussā bhayatajjitā.

Many people shaken
by fear go for refuge
to woods, mountains, and to
tree shrines in pleasure parks.

189. Netam̐ kho saraṇam̐ khemaṁ, netam̐ saraṇam-uttamaṁ, netam̐ saraṇam-āgamma sabbadukkhā pamuccati.

That is not a secure refuge,
that is not the refuge supreme,
that is not the refuge that will
liberate from all suffering.

190. Yo ca Buddhañ-ca Dhammañ-ca Saṅghañ-ca saraṇam̐ gato, cattāri arⁱyasaccāni sammappaññāya passati:

Whoever goes for refuge to
the Buddha, to the Dhamma and
to the Saṅgha, and who sees with
right wisdom the four noble truths:

**191. Dukkhaṃ dukkhasamuppādaṃ dukkhassa ca atikkamaṃ,
arⁱyañ-caṭṭhaṅgikaṃ maggaṃ dukkhūpasamagāmināṃ.**

Suffering, arising, and the
overcoming of suffering,
the eightfold noble path leading
to the stilling of suffering.

**192. Etaṃ kho saraṇaṃ khemaṃ, etaṃ saraṇaṃ-uttamaṃ,
etaṃ saraṇaṃ-āgamma sabbadukkhā pamuccati.**

That is the one secure refuge,
that is the one refuge supreme,
that is the one refuge that will
liberate from all suffering.

The person of good breed

Ven. Ānanda reflected that the Buddha had taught them about the provenance of well-bred elephants and steeds, but not of well-bred people, so he asked about it, and the Buddha explained the matter with this verse.

**193. Dullabho purisājañño, na so sabbattha jāyati,
yattha so jāyate dhīro, taṃ kulam sukham-edhati.**

A person of good breed is rare,
that one is not born everywhere,
wherever that wise one is born,
that family gains happiness.

Where the real good lies

The monks discussed what is the true good in the world, some said ruling, some said love, some said food; the Buddha explained that those things are within the realm of suffering, and then he pointed out what is truly good with this verse.

**194. Sukho Buddhānam-uppādo, sukhā Saddhammadesanā,
sukhā Saṅghassa sāmaggī, samaggānaṃ tapo sukho.**

The arising of the Buddhas is good,
the teaching of the True Dhamma is good,
the harmony of the Saṅgha is good,
and devotion to harmony is good.

Worshipping the worthy has boundless merit

While the Buddha and his disciples were on walking tour they came to the shrine of Kassapa, a previous Buddha; one brahmin came and paid homage to the shrine, but not to the Buddha or his disciples; the Buddha lauded the brahmin for his act of faith but said it is even better to worship those still living who are worthy of worship.

**195-196. Pūjārahe pūjayato, Buddhē yadi va sāvake,
papañcasamatikkante, tiṅṅasokapariddave;
te tādise pūjayato, nibbute akutobhaye,
na sakkā puññaṃ saṅkhātum, imettam-api kenaci.**

For those who worship those worthy,
whether Buddhas or disciples,
with impediments overcome,
free of grief and lamentation;
for those who worship such as these,
the emancipated, fearless,
none can measure their vast merit,
saying: it is as much as this.

Buddhavaggo Cuddasamo

The Chapter about the Buddha, the Fourteenth



Sukhavaggo

15. The Chapter about Happiness

Living happily, without pollutants

The Sākiyans and the Koliyans were kindred tribes who nearly fell into a war over short water supplies; the Buddha, in order to prevent bloodshed, went to them and gave them this teaching, following which they relented.

197. Susukhaṃ vata jīvāma verinesu averino, verinesu manussesu viharāma averino.

Let us live on without hatred,
amongst those who do have hatred,
amongst humans who have hatred
let us now live without hatred.

198. Susukhaṃ vata jīvāma āturesu anāturā, āturesu manussesu viharāma anāturā.

Let us live on without sickness,
amongst those who do have sickness,
amongst humans who have sickness
let us now live without sickness.

199. Susukhaṃ vata jīvāma ussukesu anussukā ussukesu manussesu viharāma anussukā.

Let us live on without longing,
amongst those who do have longing,
amongst humans who have longing
let us now live without longing.

Living like the gods

One festival day the Buddha went to the village for alms, but due to Māra taking possession of the people in the village he received nothing; Māra then taunted the Buddha, who rebuked him with this verse.

**200. Susukham vata jīvāma yesam no natthi kiñcanam,
pītibhakkhā bhavissāma devā Ābhassarā yathā.**

We can live happily enough
having no possessions ourselves,
we will feed on joy like
the gods of Streaming Light.

The truly happy one

*The King of Kosala is defeated three times by his nephew
Ajātasattu, the King of Magadha, and took to his bed in
sorrow and despair; when the Buddha heard about it he gave
this teaching.*

**201. Jayam veram pasavati, dukkham seti parājito,
upasanto sukham seti, hitvā jayaparājayam.**

The victor generates hatred,
the defeated one finds suff'ring,
the one at peace lives happily,
without victory and defeat.

The happiness of peace

The Buddha and the monastics were invited to a wedding, and the bride served them with all due attention; the groom, however, was overcome with lust and could pay no attention to his duties; the Buddha spoke this verse to him.

**202. Natthi rāgasamo aggi, natthi dosasamo kali,
natthi khandhasamā dukkhā, natthi santiparam sukham.**

There is no bonfire like passion,
there is no offence like hatred,
there is no suffering like the
components of mind and body,
no happiness other than peace.

The greatest good

The Buddha saw that a poor man was ready to attain stream-entry, and went with the monastics to give him teachings; the man however spent the whole morning seeking his lost ox; the Buddha ordered that the tired man be fed first, and only later did he teach him; afterwards he spoke this verse to the monastics.

**203. Jighacchā paramā rogā, saṅkhāraparamā dukhā,
etaṃ ñatvā yathābhūtaṃ, Nibbānaṃ paramaṃ sukhaṃ.**

Hunger is the supreme sickness,
conditions the supreme suffering,
knowing this as it really is,
know Nibbāna's the supreme good.

The greatest things

King Pasenadi was always overeating and suffering for it so the Buddha had the King's nephew learn and recite a verse which reminded the King to be moderate; later the King told the Buddha he was cured, and the Buddha recited the following verse.

**204. Ārogyaparamā lābhā, santuṭṭhi paramam dhanam,
vissāsā paramā ñāti, Nibbānam paramam sukham.**

Health is the supreme gain,
content the supreme wealth,
faith is supreme kin,
Nibbāna supreme good.

The taste of solitude

When Ven. Tissa heard the Buddha declare his intention to finally pass away in four months time, rather than attend on the Buddha, he went to the forest to practice the teaching; the Buddha lauded him and said this is how one truly honours him, and spoke this verse.

**205. Pavivekarasam̐ pitvā, rasam̐ upasamassa ca,
niddaro hoti nippāpo, Dhammapītirasam̐ pivam̐.**

Savouring the taste of solitude,
and savouring the taste of peace,
he is fearless, faultless, savouring
the joyful taste of the Dhamma.

Seeing noble ones

When the Buddha lay ill Sakka, lord of the gods, came to minister to him; the monks wondered why, and the Buddha explained how he had previously answered Sakka's questions who thereby became a stream-enterer; the Buddha summarised Sakka's affection with these verses.

**206. Sāhu dassanam-ar'yānaṃ, sannivāso sadā sukho,
adassanena bālānaṃ niccam-eva sukhī siyā.**

Meeting the noble ones is good, and
living together is pleasant,
through not meeting foolish people
one will constantly be happy.

**207. Bālasaṅgatacārī hi dīgham-addhāna' socati,
dukkho bālehi saṃvāso amitteneva sabbadā,
dhīro ca sukhasaṃvāso ñātīnaṃ va samāgamo.**

For he who consorts with fools grieves
for a long time, dwelling with fools
is always suffering as it
is with enemies, the wise one
dwells happily as with his kin.

tasmā hi,

**208. dhīraṅ-ca paññaṅ-ca bahussutaṅ-ca,
dhorayhasīlaṃ vatavantam-ar'yaṃ –
taṃ tādisaṃ sappurisaṃ sumedham
bhajetha nakkhattapathaṃ va candimā.**

therefore, the firm, the wise and the learned,
the virtuous, dutiful and noble –
keep company with such a true person
as the moon accompanies the stars.

Sukhavaggo Paṇṇarasamo

The Chapter about Happiness, the Fifteenth



Piyavaggo
16. The Chapter about Love

Hold nothing as loved

In quick succession a son, his father and mother all retired from the world and became monastics, but even after ordination they were inseparable; the Buddha told them this was not suitable for monastics and admonished them with this verse.

**209. Ayoge yuñjam-attānaṃ, yogasmiñ-ca ayojayam,
atthaṃ hitvā piyaggāhī, pihetattānuyoginam.**

Engaging in what is not suitable,
not engaging in what is suitable,
abandoning the good, grasping the loved,
that one envies the one who endeavours.

**210. Mā piyehi samāgañchī appiyehi kudācanaṃ,
piyānaṃ adassanaṃ dukkhaṃ, appiyānañ-ca dassanaṃ.**

Do not associate at any time
with those who are loved, or with those not loved,
there is suffering not meeting those loved
and suffering from meeting those not loved.

**211. Tasmā piyaṃ na kay¹rātha, piyāpāyo hi pāpako.
Ganthā tesam na vijjanti yesam natthi piyāppiyaṃ.**

Therefore do not hold anything as loved,
for losing those who are loved is loathsome.
There are no knots or attachments for those
who hold nothing as loved or as not loved.

When free from loving there is no fear

A layman greatly grieved over the loss of his son; the Buddha went to him and explained that the wise of old, understanding the nature of things, did not grieve, and then he spoke this verse.

**212. Piyato jāyatī soko, piyato jāyatī bhayaṃ,
piyato vippamuttassa natthi soko, kuto bhayaṃ?**

From loving there arises grief,
from loving there arises fear,
for one who is free from loving
there is no grief, how is there fear?

When free from fondness there is no fear

The lay supporter Visākhā lost her granddaughter and was given over to grief; she went to the Buddha who explained that everyone must die and that if she had many relatives there would be no end of occasions for grief, and advised her further with this verse.

**213. Pemato jāyatī soko, pemato jāyatī bhayaṃ,
pemato vippamuttassa natthi soko, kuto bhayaṃ?**

From fondness there arises grief,
from fondness there arises fear,
for one who is free from fondness
there is no grief, how is there fear?

When free from delight there is no fear

As the Buddha and the monks went for alms in Vesālī they saw the Licchavī princes dressed like gods going out with a courtesan; later they fought over her, and many were killed and wounded, and the Buddha explained the matter to the monks with this verse.

**214. Ratiyā jāyatī soko, ratiyā jāyatī bhayaṃ,
ratiyā vip̐pamuttassa natthi soko, kuto bhayaṃ?**

From delight there arises grief,
from delight there arises fear,
for one who is free from delight
there is no grief, how is there fear?

When free from desire there is no fear

A rich man's son, Anitthigandha, had a image of a beautiful woman made from red gold and said he would only marry a woman its match; a young woman was found who surpassed the image, but she died on the way to meet him, sending the young man into grief; the Buddha explained why he was grieving with this verse.

**215. Kāmato jāyatī soko, kāmato jāyatī bhayaṃ,
kāmato vippamuttassa natthi soko, kuto bhayaṃ?**

From desire there arises grief,
from desire there arises fear,
for one who is free from desire
there is no grief, how is there fear?

When free from craving there is no fear

A brahmin farmer wishing for his fields to prosper decided to make the Buddha his partner; just before the crop was brought in floods washed it all away, and the farmer was inconsolable; the Buddha explained the origin of the farmer's sorrow.

**216. Taṇhāya jāyatī soko, taṇhāya jāyatī bhayaṃ,
taṇhāya vippamuttassa natthi soko, kuto bhayaṃ?**

From craving there arises grief,
from craving there arises fear,
for one who is free from craving
there is no grief, how is there fear?

The one who does what is necessary

Fifty youths were going out of Rājagaha carrying baskets of cakes, but did not think to offer any to the Buddha and the monks, until they saw Ven. Mahākassapa, and then they offered him the cakes; the Buddha spoke this verse about Ven. Mahākassapa.

**217. Sīladassanasampannam, dhammaṭṭham saccavedinam,
attano kamma' kubbānam, tam jano kurute piyam.**

Endowed with virtue and insight,
principled and knowing the truths,
doing the deeds that are his own,
that one the people truly love.

The one who has gone upstream

A monk attained the third stage of Awakening, but when questioned by his fellow monks, didn't mention it as he first wanted to attain Arahantship; in the meantime he passed away and was reborn in the Pure Lands; his fellow monks lamented, thinking he had fallen short, but the Buddha explained his attainment with this verse.

**218. Chandajāto anakkhāte, manasā ca phuṭo siyā,
kāmesu ca appaṭibaddhacitto, 'uddhamsoto' ti vuccati.**

The one with desire for the undeclared,
will be suffused with the awak'ning mind,
with a mind unconnected with pleasures,
he is spoken of as 'one gone upstream'.

One's merits will follow one to the next life

The faithful householder Nandiya at Isipatana erected a building for the monastics and as he poured the water of donation a celestial mansion arose for him in the World of the Thirty-Three gods; Ven. Moggallāna saw it and asked the Buddha about it, who explained the matter with this verse.

219. Cirappavāsiṃ purisaṃ dūrato sotthim-āgataṃ, ñātimittā suhajjā ca abhinandanti āgataṃ.

When one who lives abroad for a
long time comes safely from afar,
relatives and companions
come and greatly rejoice.

220. Tatheva katapuññam-pi asmā lokā param gataṃ, puññāni paṭigaṇhanti piyaṃ ñātīva āgataṃ.

Just so, when one who has merit
goes from this world unto the next,
his merits are received just as
relatives come to their loved one.

Piyavaggo Soḷasamo

The Chapter about Love, the Sixteenth



Kodhavaggo
17. The Chapter about Anger

One who has nothing has no suffering either

Ven. Anuruddha had a sister named Rohiṇī, but when he returned to his family she didn't come and serve him as she had a skin disease; the elder advised her to build a residence for the monks and, after she did that, her skin eruption subsided; the Buddha explained the past misdeed which caused her illness, and then spoke this verse.

**221. Kodhaṃ jahe, vippajaheyya mānaṃ,
saṃyojanaṃ sabbam-atikkameyya,
taṃ nāmarūpasmiṃ asajjamānaṃ,
akiñcanaṃ nānupatanti dukkhā.**

One should abandon all anger,
one should abandon all conceit,
one should overcome the fetter,
without clinging to mind and form,
sufferings never do befall
the one having no possessions.

One should rein in anger

*Against the pleas of a tree spirit a monk cut down a tree
thereby injuring her child at the same time; the tree spirit at
first thought to kill him, but restrained her anger and reported
the matter to the Buddha instead, who spoke this verse and
gave her a new tree to live in, and laid down a rule that monks
should not injure trees and plants.*

**222. Yo ve uppatitaṃ kodhaṃ rathaṃ bhantaṃ va dhāraye,
tam-ahaṃ sārathim brūmi rasmiggāho itaro jano.**

Whoever should hold back anger
just like a swerving chariot,
that one is a charioteer,
other people just rein-holders.

Overcoming defilements with their opposites

*Uttarā hired a courtesan to look after her husband's needs,
while she served the Buddha and his monks; the courtesan fell
into a jealous rage and tried to burn Uttarā with boiling ghee,
but the power of her loving-kindness prevented it from
burning; the Buddha praised her actions with this verse.*

**223. Akkodhena jine kodham, asādhum sādhunā jine,
jine kadar¹yaṃ dānena, saccenālikavādinam.**

Through kindness one should overcome anger,
through goodness overcome lack of goodness,
through gifts one should overcome stinginess,
through truth one should overcome lying speech.

The way to the gods

Ven. Moggallāna one day visited heaven and seeing celestial spirits in the mansions asked them how they got there; one replied she had spoken the truth, another had restrained her anger, and others had given but trifling gifts; the Buddha then spoke this verse in explanation.

**224. Saccaṃ bhāṇe, na kujjheyya, dajjāppasmim-pi yācito,
eteḥi tīhi ṭhānehi gacche devāna' santike.**

One should speak out the truth,
one should not get angry,
when requested then give,
if only a little,
through these three conditions
one can go to the gods.

Sages go to Nibbāna

A brahmin and his wife at Sāketa always addressed the Buddha as their son; the monks asked the Buddha why and he explained that they were his parents in fifteen hundred previous existences; at the end of one Rains Retreat the couple attained Nibbāna together, and the Buddha spoke this verse.

**225. Ahimsakā ye munayo, niccam kāyena samvutā,
te yanti accutam ʃhānam, yattha gantvā na socare.**

Those sages without violence,
constantly restrained in body,
go to the deathless Nibbāna,
having gone there they do not grieve.

The wakeful overcome the pollutants

Puṇṇā was a slave girl who was given work that lasted into the night at which time she saw the monks being guided to their quarters by Ven. Dabbamalla; when she met the Buddha the next day and offered him a cake he explained with this verse why the monks were awake.

**226. Sadā jāgaramānānaṃ, ahorattānusikkhināṃ,
Nibbānaṃ adhimuttānaṃ, atthaṃ gacchanti āsavā.**

For those who are always wakeful,
who train both by day and by night,
who are intent on Nibbāna,
the pollutants are laid to rest.

Those who are blamed

The lay disciple Atula went with his entourage to see Ven. Revata, who did not speak, Ven. Sāriputta, who spoke at length, and Ven. Ānanda who spoke moderately; but he was upset with them all; finally he went to the Buddha who explained the matter thus.

**227. Porāṇam-etam, Atula, netam ajjatanām-iva:
nindanti tuḥhim-āsīnam, nindanti bahubhāṇinam,
mitabhāṇim-pi nindanti, natthi loke anindito.**

This is something of old, Atula,
this is not something of today:
they blame the one who sits silent,
they blame the one who talks a lot,
and one who talks moderately,
there is no one who is not blamed.

**228. Na cāhu na ca bhavissati, na cetarahi vijjati
ekantaṃ nindito poso, ekantaṃ vā pasamsito.**

There was not and there will not be,
and at present there is not found
someone totally blameworthy,
or one totally praiseworthy.

**229. Yañ-ce viññū pasamsanti, anuvicca suve suve,
acchiddavuttiṃ medhāvim, paññāsīlasamāhitam,**

The one who, being examined
day by day, is praised by the wise,
faultless in conduct, sagacious,
endowed with virtue and wisdom,

**230. nekkhaṃ jambonadasseva, ko taṃ ninditum-ar^ahati?
Devā pi naṃ pasāṃsanti, Brahmunā pi pasāṃsito.**

one who is like a golden coin,
who is there worthy to blame him?
That one is praised by the gods, and
has been praised by the Brahmās too.

One should be restrained

The group of six monks, whose unrestrained behaviour was the occasion for the Buddha laying down many of the Vinaya rules, put on clogs and clattered around on a rock; the Buddha advised them with these verses.

231. Kāyappakopam̐ rakkheyya, kāyena saṁvuto siyā, kāyaduccaritaṁ hitvā, kāyena sucaritaṁ care.

One should guard one's bodily anger,
one should be restrained bodily,
abandoning wrong bodily conduct,
one should have good bodily conduct.

232. Vacīpakopam̐ rakkheyya, vācāya saṁvuto siyā, vacīduccaritaṁ hitvā, vācāya sucaritaṁ care.

One should guard one's verbal anger,
one should be restrained verbally,
abandoning wrong verbal conduct,
one should have good verbal conduct.

233. Manopakopam̐ rakkheyya, manasā saṁvuto siyā, manoduccaritaṁ hitvā, manasā sucaritaṁ care.

One should guard one's mental anger,
one should be restrained mentally,
abandoning wrong mental conduct,
one should have good mental conduct.

**234. Kāyena saṁvutā dhīrā, atho vācāya saṁvutā,
manasā saṁvutā dhīrā, te ve suparisāṁvutā.**

The wise are restrained bodily,
the wise are restrained verbally,
the wise are restrained mentally,
the wise are indeed well-restrained.

Kodhavaggo Sattarasamo
The Chapter about Anger, the Seventeenth



Malavaggo

18. The Chapter about Stains

Take provisions on the journey

An old man had never done any works of merit so his sons sent for him and made offerings to the Buddha and the Saṅgha in his name on two successive days; on the first the Buddha advised him with the first two verses, and on the second with the last two.

**235. Paṇḍupalāso va dāni 'si,
Yamapurisā pi ca taṃ upaṭṭhitā,
uyyogamukhe ca tiṭṭhasi,
pātheyyam-pi ca te na vijjati.**

You are now like a withered leaf,
Yama's men stand waiting for you,
you stand at decay's door, with no
provisions for the journey found.

**236. So karoḥi dīpam-attano,
khippaṃ vāyama paṇḍito bhava,
niddhantamalo, anaṅgaṇo,
dibbaṃ ariyabhūmim-ehisi.**

One should make an island oneself,
soon should the wise one endeavour,
removing the stain, blemishless,
you will go to the noble realm.

**237. Upanītavayo ca dāni 'si,
sampayāto 'si Yamassa santike,
vāso pi ca te natthi antarā,
pātheyyam-pi ca te na vijjati.**

You are now quite advanced in age,
you have come to Yama's presence,
there is nowhere to dwell, with no
provisions for the journey found.

**238. So karoḥi dīpam-attano,
khippaṃ vāyama paṇḍito bhava,
niddhantamalo anaṅgaṇo,
na punaṃ jātijaraṃ upehisi.**

One should make an island oneself,
soon should the wise one endeavour,
removing the stain, blemishless,
you will not come to birth again.

The gradual purification

A brahmin saw the monks waiting to go for alms, and each day improved the conditions where they gathered, until eventually he built a hall for them, and invited the Buddha and the monks for a meal; when the Buddha heard of his endeavours he spoke this verse.

**239. Anupubbena medhāvī, thokathokaṃ khaṇe khaṇe,
kammāro rajatasseva, niddhame malam-attano.**

The sagacious person gradually,
little by little, moment by moment,
should surely remove the stain from himself,
like a smith removes the stain from silver.

One's own deeds lead one on

A monk was so attached to his robes that when he died he was reborn as a louse in them; the monks went to divide his things, but the Buddha asked them to wait; after the monk was reborn again the Buddha told the monks to divide the robes, explained what had happened, and spoke this verse.

**240. Ayasā va malam samuṭṭhitam,
taduṭṭhāya tam-eva khādati,
evam atidhonacārinam –
sakakammāni nayanti duggatim.**

As a rust stain arises from iron,
and arisen then eats itself away,
so with one who is overindulgent –
his deeds lead him to a bad destiny.

What brings about ruination

Ven. Lāḷudāyi was jealous of the Chief Disciples and declared himself also a Dhamma teacher; but when asked he didn't know even one verse; when the Buddha found out he related a previous life story in which Lāḷudāyi also promoted himself unjustly and then he spoke this verse.

**241. Asajjhāyamaḷā mantā, anuṭṭhānamalā gharā,
malam vaṇṇassa kosajjam, pamādo rakkhato malam.**

Lack of repetition is the ruin of chants,
a lack of maintenance is the ruin of homes,
indolence is the ruin of one's appearance,
heedlessness is the ruin of the one on guard.

The greatest stain

A youth got married but his wife was given to adultery and put the young man to shame; when he met the Buddha the latter reminded him that in a previous existence also he was betrayed by his wife, and then he taught him with this verse.

**242. Malitthiyā duccharitaṃ, maccheraṃ dadato malaṃ,
malā ve pāpakā dhammā asmiṃ loke paramhi ca.**

Bad conduct is a woman's stain,
stinginess is a giver's stain,
wicked actions are indeed stains
both in this world and in the next.

**243. Tato malā malataraṃ, avijjā paramaṃ malaṃ,
etaṃ malaṃ pahatvāna, nimmalā hotha, bhikkhavo!**

A stain that is worse than that stain,
ignorance is the supreme stain,
after abandoning that stain,
be without stains, O monastics!

Life is hard when seeking purity

Ven. Culla Sāri gave medical treatment to others in exchange for a portion of food, which is against the right ways of earning his livelihood as laid down by the Buddha; when the Buddha heard of his behaviour he gave the teaching in these verses.

**244. Sujīvaṃ ahirikena, kākasūrena dhamsinā,
pakkhandinā pagabbhena, saṅkiliṭṭhena jīvitam.**

Life is light for one without shame,
with the bold courage of a crow,
living a life with backbiting,
recklessness, and with defilements.

**245. Hirīmatā ca dujjīvaṃ, niccaṃ sucigavesinā,
alīnenāpagabbhena, suddhājīvena passatā.**

Life is hard when endowed with shame,
for the one seeking purity,
for one sincere, and not reckless,
looking for purity of life.

The result of not keeping the precepts

Some laymen were arguing as to which of the precepts is the hardest to keep; the Buddha told them they are all hard to keep, and explained the matter further with these verses.

**246-247. Yo pāṇam-atipāṭeti, musāvādañ-ca bhāsati,
loke adinnaṃ ādiyati, paradārañ-ca gacchati,
surāmerayapānañ-ca yo naro anuyuñjati,
idhevam-eso lokasmiṃ mūlaṃ khaṇṇati attano.**

The one who kills living beings,
and speaks a word that is not true,
who takes what is not given here,
and who goes to another's wife,
that person who is devoted
to a drink of liquor, beer and wine,
digs up his own root in the world.

**248. Evaṃ bho purisa jānāhi, pāpadhammā asaṅṅatā,
mā taṃ lobho adhammo ca ciraṃ dukkhāya randhayuṃ.**

Know it thus, dear sir, a lack of
restraint is a bad thing, let not
greed and corruption oppress you
with suffering for a long time.

How to attain concentration

The novice Tissa was always finding fault with the almsgiving of Anāthapiṇḍaka, Visākhā and other faithful disciples, and boasted his family gave better alms than they did; the monks found out he was the son of a lowly gate-keeper; the Buddha showed the monks how he tried to fool people in a previous life too, and taught them with this verse.

**249. Dadāti ve yathāsaddham, yathāpasādanam jano,
tatha yo maṅku bhavati paresam pānabhojane
na so divā vā rattiṃ vā, samādhim adhigacchati.**

The people give according to faith,
according to their confidence,
the one who becomes dejected
because of others' food and drink
he does not, by day or by night,
attain to good concentration.

**250. Yassa cetam samucchinnam, mūlaghaccam samūhatam,
sa ve divā vā rattiṃ vā, samādhim adhigacchati.**

For the one in whom dejection
is cut off, destroyed at the root,
dug up, he does, by day and night,
attain to good concentration.

The great defilements

While the Buddha was preaching the Dhamma, one lay follower fell asleep, another scratched the earth, one shook a tree, another looked at the sky and only one listened attentively; the Buddha explained they were a snake, an earthworm, a monkey, an astrologer and a student of the Vedas in their previous births and behave accordingly now, and then he spoke this verse.

**251. Natthi rāgasamo aggi, natthi dosasamo gaho,
natthi mohasamaṃ jālaṃ, natthi taṇhāsamā nadī.**

There's no fire that is like passion,
nothing that takes hold like hatred,
there is no snare like delusion,
and there is no flood like craving.

Seeing one's own faults

The merchant Meṇḍaka wanted to see the Buddha when he was passing through, but the outside ascetics tried to persuade him not to by telling him falsely that he teaches there is no result of actions; Meṇḍaka went anyway and the Buddha taught him with this verse.

**252. Sudassam vajjam-aññesam, attano pana duddasam,
paresam hi so vajjāni opuṇāti yathā bhusam,
attano pana chādeti, kalim va kitavā saṭho.**

Easy to see are others' faults,
but one's own fault is hard to see,
for one sifts other peoples' faults
like chaff, but conceals one's own faults,
like a cheat conceals his defeat.

The fate of a fault-finder

Ven. Ujjhānasaññī was always finding fault with the others, so the monks asked the Buddha about it; he remarked that one who is scrupulous is doing well, but one who enjoys finding fault makes no progress, and he taught them with this verse.

**253. Paravajjānupassissa niccaṃ ujjhānasaññino,
āsavā tassa vaḍḍhanti, ārā so āsavakkhayā.**

One who looks for another's faults,
who is an abject complainer,
for him the pollutants increase,
he is far from their destruction.

The Buddhas are free from disturbance

Because of past deeds the wanderer Subhadda did not go to meet the Buddha until the latter was on his death-bed; Ven. Ānanda wanted to stop him, but the Buddha allowed him to approach, and he asked three questions, the verses here being the reply; Subhadda was the last person ordained while the Buddha yet lived and he soon became an Arahat.

254. Ākāse va padaṃ natthi, samaṇo natthi bāhire, papañcābhiratā pajā, nippapañcā Tathāgatā.

There is no footprint in the sky,
no ascetic on the outside,
folk delight in impediments,
the Realised are free of them.

255. Ākāse va padaṃ natthi, samaṇo natthi bāhire, saṅkhārā sassatā natthi, natthi Buddhānam-iñjitaṃ.

There is no footprint in the sky,
no ascetic on the outside,
there are no constant conditions,
no disturbance for the Buddhas.

*Malavaggo Aṭṭhārasamo
The Chapter about Stains, the Eighteenth*



Dhammaṭṭhavaggo
19: The Chapter about one who
stands by Dhamma

The one who judges by Dhamma

After their almsround the monks noticed that judges were accepting bribes, and depriving people of their property; they reported this to the Buddha who spoke this verse advising on who is a real judge.

**256. Na tena hoti Dhammaṭṭho yenattham̐ sahasā naye,
yo ca attham̐ anattañ-ca ubho niccheyya paṇḍito.**

One who would hastily settle a case
is thereby not one who stands by Dhamma,
the wise one should discriminate the two:
what is the case and what is not the case.

**257. Asāhasena dhammena samena nayatī pare,
Dhammassa gutto medhāvī, Dhammaṭṭho ti pavuccati.**

The one who settles for other people
without haste, justly and impartially,
the sagacious one, protecting Dhamma,
is said to be one who stands by Dhamma.

The truly wise person

The group of six monks, who were notorious for their bad behaviour, went round the monasteries creating havoc and boasting about themselves in the refectories; when this matter was reported to the Buddha he gave the teaching in this verse.

**258. Na tena paṇḍito hoti yāvatā bahu bhāsati;
khemī averī abhayo, paṇḍito ti pavuccati.**

One is not a wise person
merely because of speaking much;
being safe, hatred-free, fearless,
one is then called a wise person.

One who truly bears the Dhamma

Ven. Ekuddāna knew but one verse, which he recited on the fast-day, and all the deities applauded; when two learned monks, with their followings, came by they recited the Tipiṭaka, but received no applause; the Buddha explained that a monastic who knows one verse, and practised accordingly, is better than someone who knows the words but practices not.

**259. Na tāvatā Dhammadharo yāvatā bahu bhāsati,
yo ca appam-pi sutvāna, Dhammaṃ kāyena passati,
sa ve Dhammadharo hoti, yo Dhammaṃ nappamajjati.**

One is not a Dhamma-bearer
merely through speaking much, but the
one who, having heard a little,
sees Dhamma for himself, is one
who bears Dhamma, the one who is
not heedless regarding Dhamma.

The true elder

The young-looking dwarf Ven. Lakunṭaka Bhaddiya one day went to attend to the duties for the Buddha; as he was leaving some thirty monks arrived and the Buddha asked them if they saw an elder on the way, they replied they only saw a young novice; then the Buddha gave this teaching.

**260. Na tena thero hoti yenassa palitaṃ siro,
paripakko vayo tassa moghajiṇṇo ti vuccati.**

One is not an elder because
one's head has grey hair, for the one
who is only matured, aged,
is said to be grown old in vain.

**261. Yamhi saccaṅ-ca Dhammo ca ahimsā saṃyamo damo,
sa ve vantamalo dhīro thero iti pavuccati.**

In whom is truth, Dhamma, restraint,
non-violence, and good training,
the wise one who throws out the stain
is truly one called an elder.

The person to be honoured

Some learned monks, jealous of other monks having disciples who carried out their duties for them, went to the Buddha and asked for others to be forbidden to teach until they had undertaken training under their tutelage; the Buddha understood their intentions and taught them with this verse.

**262-263. Na vākkaraṇamattena vaṇṇapokkharatāya vā
sādhurūpo naro hoti, issukī maccharī saṭho;
yassa cetam samucchinnam, mūlaghaccam samūhatam,
sa vantadoso medhāvī sādhurūpo ti vuccati.**

Not by eloquence only, or
by a beautiful complexion,
is a person honourable,
if jealous, selfish, deceitful;
the one in whom this is cut-off,
destroyed at the root and dug up,
the sage who has thrown out hatred
is said to be honourable.

The true ascetic

Ven. Hatthaka defeated his opponents by lying about the time of the debate, making them late, and telling the people that they dare not face him; when the Buddha heard what he was doing he gave the teaching in these verses.

**264. Na muṇḍakena samaṇo, abbato alikaṃ bhaṇaṃ,
icchālobhasamāpanno, samaṇo kiṃ bhavissati?**

Not through a shaven head is one
an ascetic, if one lacks vows,
speaks lies, and has greed and desire,
how will one be an ascetic?

**265. Yo ca sameti pāpāni, aṇuṃ-thūlāni sabbaso –
samtattā hi pāpānaṃ samaṇo ti pavuccati.**

The one who quenches wicked deeds,
small and great, in every way –
the one who has quenched wicked deeds
is said to be an ascetic.

The true monastic

A brahmin who ordained in an outside order collected his almsfood through begging; later he went to the Buddha and asked to be addressed as a bhikkhu, like the Buddha's own disciples; but the Buddha explained with these verses that it is not the form that counts, but the cleansing of the mind.

**266. Na tena bhikkhu hoti yāvatā bhikkhate pare,
vissam Dhammaṃ samādāya bhikkhu hoti na tāvatā.**

One is not a monastic merely through
eating others' almsfood,
the one who undertakes a false Dhamma
to that extent is not a monastic.

**267. Yodha puññañ-ca pāpañ-ca bāhetvā brahmacarⁱyavā,
saṅkhāya loke caratī sa ce, bhikkhū ti vuccatī.**

If he is one who lives the holy life,
warding off both merit and demerit,
and wanders round with discrimination,
that one is said to be a monastic.

The true sage

The Buddha gave an allowance for the monastics to give thanks after the meal they had received; the sectarians complained that the monastics talk too much, while they keep silence; the Buddha explained who is a true seer with these verses.

**268. Na monena munī hoti mūlharūpo aviddasu,
yo ca tulaṃ va paggayha, varam-ādāya paṇḍito.**

Not through silence is a poor fool
considered to be a seer,
the wise one, like one holding the
balance, takes up what is noble.

**269. Pāpāni parivajjeti sa munī tena so muni,
yo munāti ubho loke muni tena pavuccati.**

The seer who rejects wicked deeds
through that is considered a seer;
whoever understands both worlds
because of that is called a seer.

The true noble one

A fisherman named Noble was going about his business one day when the Buddha and the monks walked by; the Buddha asked him his name, and on reply told him that only one who does not hurt other beings should be called noble.

**270. Na tena ariyo hoti yena pāṇāni himsati,
ahimsā sabbapāṇānaṃ ariyo ti pavuccati.**

Through not hurting breathing beings
one is noble, the one who does
not hurt any breathing beings
is truly said to be noble.

How to attain full confidence

Some monks who had attained various stages of the holy life approached the Buddha declaring they could become Arahats at any moment, and have that confidence; the Buddha encouraged them to keep striving to the end with this verse.

**271-272. Na sīlabbatamattena, bāhusaccena vā pana,
atha vā samādhiḷābhena, vivittasayanena vā,
phusāmi nekkhammasukhaṃ, aputhujjanasevitam;
bhikkhu vissāsamāpādi appatto āsavakkhayaṃ.**

Not merely through virtue or vows,
or through great learning, or through the
attainment of concentration,
or through a secluded dwelling,
do I attain the happiness
not practised by worldly people;
a monk who has not attained the
destruction of the pollutants
does not attain full confidence.

Dhammaṭṭhavaggo Ekūnavīsatiṃ

The Chapter about the one who stands by Dhamma, the Nineteenth



Maggavaggo
20. The Chapter about the Path

The confounding of Māra

Five hundred monks were discussing the many paths they had trod while on walking tour when the Buddha asked them their topic of discussion; on finding out he advised them with these verses not to worry about those paths but to follow the best of paths.

**273. Maggānaṭṭhaṅgiko seṭṭho, saccānaṃ caturo padā,
virāgo seṭṭho dhammānaṃ, dipadānañ-ca Cakkhumā.**

The eightfold is the best of paths,
four principles the best of truths,
passionlessness the best of states,
the Visionary the best of men.

**274. Eso va maggo natthañño, dassanassa visuddhiyā,
etaṃ hi tumhe paṭipajjatha, Mārassetam pamohanam.**

This the path, there is no other,
for insight and for purity,
you should enter upon this path,
for the confounding of Māra.

**275. Etaṃ hi tumhe paṭipannā dukkhassantaṃ karissatha,
akkhāto ve mayā maggo, aññāya sallasanthanam.**

Having entered upon this path
you make an end to suffering,
the path was declared by me, the
removal of darts by knowledge.

**276. Tumhehi kiccaṃ ātappaṃ akkhātāro Tathāgatā,
paṭipannā pamokkhanti jhāyino Mārabandhanā.**

Your duty is to have ardour
declare the Realised Ones, on
this path meditators will be
released from the bonds of Māra.

The first path to purity

*Five hundred monks strove hard but were unable to attain
Arahatship, so they approached the Buddha for further
teaching; seeing into their past lives and knowing they had
previously meditated on impermanence, the Buddha gave them
this teaching, after hearing which, they became Arahats.*

**277. Sabbe saṅkhārā aniccā ti, yadā paññāya passati,
atha nibbindatī dukkhe – esa maggo visuddhiyā.**

All conditions are impermanent,
when one sees this with deep wisdom,
then one grows tired of suffering,
this is the path to purity.

The second path to purity

*Five hundred monks strove hard but were unable to attain
Arahatship, so they approached the Buddha for further
teaching; seeing into their past lives and knowing they had
previously meditated on suffering, the Buddha gave them this
teaching, after hearing which, they became Arahats.*

**278. Sabbe saṅkhārā dukkhā ti, yadā paññāya passati,
atha nibbindatī dukkhe – esa maggo visuddhiyā.**

All conditions are suffering,
when one sees this with deep wisdom,
then one grows tired of suffering,
this is the path to purity.

The third path to purity

*Five hundred monks strove hard but were unable to attain
Arahatship, so they approached the Buddha for further
teaching; seeing into their past lives and knowing they had
previously meditated on lack of self, the Buddha gave them
this teaching, after hearing which, they became Arahats.*

**279. Sabbe dhammā anattā ti, yadā paññāya passati,
atha nibbindatī dukkhe – esa maggo visuddhiyā.**

All components are without self,
when one sees this with deep wisdom,
then one grows tired of suffering,
this is the path to purity.

The lazy do not find wisdom

Five hundred monks were given a meditation subject and went to the forest to practice, but one of them dropped out straight away; later the diligent monks became Arahats and were invited to a meal; the lazy monk fell during the night and broke his thigh and the others missed their meal; the Buddha explained they were delayed in a previous life by the same person, and then spoke this verse.

**280. Uṭṭhānakālamhi anuṭṭhahāno,
yuvā balī, ālasiyaṃ upeto,
saṃsannasaṅkappamano kusīto –
paññāya maggaṃ alaso na vindati.**

The one who has not timely energy,
youthful, strong, but given to laziness,
lacking right intention and indolent –
the lazy one does not find wisdom's path.

Undertaking the seers' path

Ven. Moggallāna saw a ghost with a pig's head and reported it to the Buddha who explained that in a previous life he was someone who broke up a sincere friendship, and after arising in Avīci, the hell of relentless suffering, was later reborn as a ghost with a pig's head because of his misdeed, and then the Buddha spoke this verse.

**281. Vācānurakkhī manasā susaṁvuto,
kāyena ca akusalam na kayīrā,
ete tayo kammapathe visodhaye,
ārādhaye maggam isippaveditam.**

Verbally guarded, well-restrained in mind,
not doing a wrong thing with the body,
one should purify three paths of action,
and undertake the path shown by seers.

From effort arises wisdom

Ven. Poṭhila had been a reciter of the Tipiṭaka under all seven Buddhas, but had never truly put the teaching into practice, so the Buddha started calling him Empty Poṭhila; taking the hint he went far away to practice meditation, and later the Buddha appeared to him and spoke this verse to encourage him.

**282. Yogā ve jāyatī bhūri, ayogā bhūrisāṅkhayo,
etaṃ dvedhāpathaṃ ñatvā bhavāya vibhavāya ca,
tathattānaṃ niveseyya yathā bhūri pavaḍḍhati.**

From effort arises wisdom,
without effort wisdom is lost,
having understood these two paths
of development and decline,
one should then establish oneself
so that one's wisdom increases.

Cut down the forest of desire

Some laymen heard the Buddha teaching and ordained in old age, but even after ordaining they still visited their families for meals; when a former wife of one of them died they fell into deep lamentation; the Buddha explained they did that also in previous lives as crows, and gave the monks this teaching.

**283. Vanam̐ chindatha m̐ rukkham̐, vanato j̐yatī bhayam̐,
chetvā vanañ-ca vanathañ-ca, nibbanā hotha bhikkhavo.**

Cut down the forest and not just a tree,
from the forest arises a danger,
having cut down the forest and thicket,
you should be without forests, monastics.

**284. Yāva hi vanatho na chijjati
aṇumatto pi narassa nārisu,
paṭibaddhamano va tāva so,
vaccho khīrapako va mātari.**

For as long as an atom of desire
of a man for woman is not cut down,
for just so long is his mind in bondage,
like a calf in bondage to mother's milk.

Cut off affection for the self

Ven. Sāriputta's young disciple made no progress with his meditation subject so he took him to the Buddha, who, understanding his inclinations, gave him a different subject: to look upon a lotus flower, which soon disintegrated, giving the young monk insight into impermanence; the Buddha then appeared and gave this instruction.

**285. Ucchinda sineham-attano,
kumudaṃ sārādikaṃ va pāṇinā,
santimaggam-eva brūhaya
Nibbānaṃ Sugatena desitaṃ.**

Cut off any affection for one's self,
like an autumn lotus plucked with the hand,
develop fully the path to peace and
Nibbāna taught by the Fortunate One.

A fool knows not the danger

The merchant Mahādhana arrived at Sāvatti to sell his goods, and thought he will stay there all year round; the Buddha, however, saw that the merchant would die in seven days and sent Ven. Ānanda to warn him; the merchant then gave meals to the Buddha and the Saṅgha, and on hearing the teaching in this verse attained stream-entry before dying.

**286. “Idha vassam vasissāmi, idha hemantagimhisu”,
iti bālo vicinteti, antarāyam na bujjhati.**

“Here I will dwell during the rains,
here during winter and summer”,
in just such a way a fool thinks,
not understanding the danger.

Attachment to cattle and children

Kisā Gotamī's child died but she did not believe it and went round trying to find a cure; someone sent her to the Buddha who asked her to bring mustard seeds from a house that has never seen death; she was unable to, of course, and realised death is pervasive; the Buddha then taught her with this verse and she became a stream-enterer.

**287. Tam puttapasusammattam byāsattamanasam naram,
suttam gāmam mahogho va maccu ādāya gacchati.**

That person whose mind is attached,
besotted by cattle and children,
is snatched away by death just as
a sleeping village by a flood.

Clear the path to Nibbāna

After losing all her relatives in various disasters Paṭācārā also lost her mind; eventually she wandered into the presence of the Buddha who gave the teaching in this verse at which point she became a stream-enterer.

**288. Na santi puttā tāṇāya, na pitā na pi bandhavā,
Antakenāhipannassa natthi ñātisu tāṇatā.**

Children are not a true refuge,
nor fathers, and not kin, for one
overcome by the End-Maker
there's no refuge in relatives.

**289. Etam-atthavasam̐ ñatvā, paṇḍito sīlasam̐vuto,
Nibbānagamanam̐ maggam̐ khippam-eva visodhaye.**

Understanding the truth of this
the wise one, endowed with virtue,
should quickly purify the path
that is leading to Nibbāna.

Maggavaggo Vīsatiso

The Chapter about the Path, the Twentieth



Pakiṇṇakavaggo
21. The Miscellaneous Chapter

Renouncing a small good for the greater

The Bodhisatta's son in a previous life met some Paccekabuddhas, attained Awakening and later died; when his father found out he honoured his grave; through the power of that merit, when in this life he became the Buddha, he received similar great honours; he taught the monastics with this verse.

**290. Mattāsukhapariccāgā, passe ce vipulam sukham,
caje mattāsukham dhīro, sampassam vipulam sukham.**

If, by renouncing a small good,
he might see a good that is large,
the wise should renounce that small good,
seeing the good that is larger.

No happiness through hatred

A young girl stole a hen's eggs, and the hen, when reborn killed the girl's offspring; through their hateful connection they were reborn together and destroyed each other's children in five hundred existences; when the Buddha met them he taught them with this verse, and their hatreds were appeased.

**291. Paradukkhūpadānena attano sukham-icchati,
verasaṃsaggasaṃsaṭṭho, verā so na parimuccati.**

One who desires happiness for oneself
by causing suffering for another,
being associated thus with hatred,
is not fully released from that hatred.

What is to be done

The monks of Bhaddiya were very keen on decorating their shoes, and wearing shoes of many different and fancy kinds; when the monks reported this matter to the Buddha he laid down rules about footwear, and then taught them with these verses.

**292. Yam hi kiccam tad-apaviddham, akiccam pana kayⁱrati,
unnalānam pamattānam, tesam vadḍhanti āsavā.**

That to be done is rejected,
what is not to be done is done,
for the insolent, the heedless,
their pollutants only increase.

**293. Yesañ-ca susamāradhā niccam kāyagatā sati
akiccam te na sevanti, kicce sātaccakārino,
satānam sampajānānam, attham gacchanti āsavā.**

But those who always properly
undertake body-mindfulness
don't practice what's not to be done,
persisting in what's to be done,
for the mindful, fully aware,
the pollutants are laid to rest.

The true brahmin

When Ven. Lakuṇṭaka Bhaddiya was passing by, the Buddha spoke a cryptic saying to the effect that this monk had killed both mother and father; the monks were astonished, but the Buddha was speaking metaphorically.

294. Mātaram pitaram hantvā, rājāno dve ca khattiye, raṭṭham sānucaram hantvā, anīgho yāti brāhmaṇo.

Destroying mother and father,
and two noble kings, destroying
a kingdom and its followers,
the brahmin proceeds untroubled.

(Commentarial interpretation:
Destroying craving and conceit,
and the two: eternalism
and annihilationism,
destroying passionate delight
in the twelve sense spheres, one without
pollutants proceeds untroubled.)

295. Mātaram pitaram hantvā, rājāno dve ca sotthiye, veyyagghapañcamam hantvā, anīgho yāti brāhmaṇo.

Destroying mother and father,
and two prosp'rous kings, destroying
a vicious tiger as the fifth,
the brahmin proceeds untroubled.

(Commentarial interpretation:
Destroying craving and conceit,
and the two: eternalism
and annihilationism,
destroying the five hindrances
having doubt as fifth, one without
pollutants proceeds untroubled.)

Gotama's disciples awaken well

A youth became very practised at the recollection of the Buddha, so when he was attacked by spirits he called out 'Homage to the Buddha', which forced the spirits to serve him; when the King found out he asked the Buddha if only this recollection was an effective protection, and the Buddha taught these six types of meditation.

**296. Suppabuddham pabujjhanti sadā Gotamasāvakaṃ,
yesam divā ca ratto ca niccam Buddhagatā sati.**

Gotama's disciples always
awake to a good waking,
those who day and night constantly
have mindfulness of the Buddha.

**297. Suppabuddham pabujjhanti sadā Gotamasāvakaṃ,
yesam divā ca ratto ca niccam Dhammagatā sati.**

Gotama's disciples always
awake to a good waking,
those who day and night constantly
have mindfulness of the Dhamma.

**298. Suppabuddham pabujjhanti sadā Gotamasāvakaṃ,
yesam divā ca ratto ca niccam Saṅhagatā sati.**

Gotama's disciples always
awake to a good waking,
those who day and night constantly
have mindfulness of the Saṅgha.

**299. Suppabuddham pabujjhanti sadā Gotamasāvakā,
yesam divā ca ratto ca niccam kāyagatā sati.**

Gotama's disciples always
awake to a good waking,
those who day and night constantly
have mindfulness of the body.

**300. Suppabuddham pabujjhanti sadā Gotamasāvakā,
yesam divā ca ratto ca ahimsāya rato mano.**

Gotama's disciples always
awake to a good waking,
those who day and night have a mind
that delights in non-violence.

**301. Suppabuddham pabujjhanti sadā Gotamasāvakā
yesam divā ca ratto ca bhāvanāya rato mano.**

Gotama's disciples always
awake to a good waking,
those who day and night have a mind
that delights in cultivation.

The suffering in births and deaths

A Vajjian prince ordained, but hearing music and festivities coming from Vesāli, he was dissatisfied and asked: ‘Who is worse off than we monastics?’ The Buddha taught him the various kinds of suffering there are in births and deaths with these verses.

**302. Duppabbajam durabhiramam, durāvāsā gharā dukhā,
dukkhosamānasamvāso, dukkhānupatitaddhagū,
tasmā na caddhagū siyā, na ca dukkhānupatito siyā.**

The going-forth is hard, it is
hard to find real delight therein,
but it is also hard to dwell
in households that are suffering,
always dwelling together with
those different is suffering,
travellers in the round of births
are affected by suffering,
therefore don’t be a traveller
don’t be oppressed by suffering.

The faithful are held in esteem

After being taught by Ven. Sāriputta, Citta the Householder attained the second stage of Awakening, and determined to go and see the Buddha; he arranged a great caravan and provided for all who wished to accompany him; he emptied his carts on the way, but upon leaving, the residents filled them with jewels; the Buddha reflected on what had happened with this verse.

**303. Saddho sīlena sampanno yasobhogasamappito,
yam yam padesam bhajati, tattha tattheva pūjito.**

The faithful one who is endowed
with virtue, wealth, possessing fame,
whatever place he resorts to,
right there and then he is worshipped.

The good are seen from far

Cullā Subhaddā, the daughter of Anāthapiṇḍika, was married into a far-away family who supported the naked ascetics; but through modesty she refused to serve them, and spoke to her mother-in-law about the Buddha and the Saṅgha; asked to invite him for a meal she went to a mountain top and threw flowers into the air; the Buddha, knowing her intention, accepted the invitation and, when questioned how he knew of the invitation, spoke this verse.

**304. Dūre santo pakāsentī, himavanto va pabbato,
asantettha na dissanti, rattim khittā yathā sarā.**

The good are visible from far,
like a mountain covered in snow,
but the wicked are not seen here,
just like arrows shot in the night.

Hermits delight in the forest

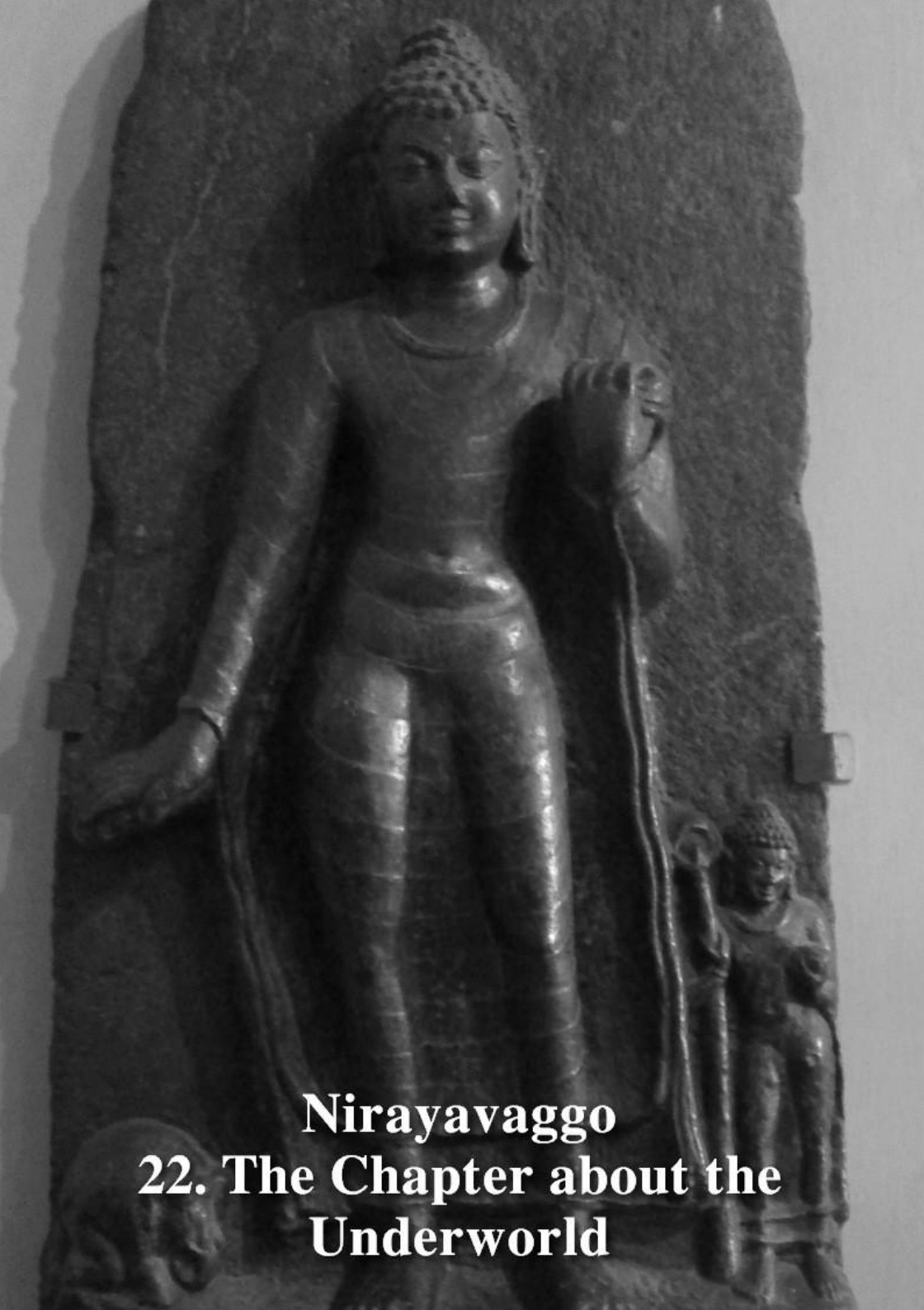
Ven. Ekavihārī was a forest dwelling monk who lived alone in every way, when the monastics reported his way of life to the Buddha, he praised the elder in this verse.

**305. Ekāsanam ekaseyyam, eko caram-atandito,
eko damayam-attānam vanante ramito siyā.**

The one who sits alone, lies down alone,
and who is diligent in solitude,
the solitary one who trains himself
will delight in the edge of a forest.

Pakiṇṇakavaggo Ekavīsatimo

The Miscellaneous Chapter, the Twenty-First



Nirayavaggo
22. The Chapter about the
Underworld

The fate of those who speak falsely

The wandering nun Sundarī was used to try and set up the Buddha and the Saṅgha and then murdered by the sectarians; when people started falsely accusing the Saṅgha members of her murder the Buddha taught the monastics to recite this verse, and soon the matter was settled and the truth was revealed.

**306. Abhūtavādī nirayaṃ upeti,
yo vāpi katvā ‘Na karomī’ ti cāha,
ubho pi te pecca samā bhavanti
nihīnakammā manujā parattha.**

One who speaks what is untrue goes
to the underworld, he who says:
‘I did not do’ what he has done,
both of these are just the same when
they have gone to the hereafter,
they are humans who did base deeds.

The wicked have a bad destination

Ven. Moggallāna saw a spirit dressed as a monk flying through the air with body all on fire and reported it to the Buddha, who told that previously the spirit had been a monk under Buddha Kassapa, but had not lived accordingly, and then he spoke this verse.

**307. Kāsāvakaṅṭhā bahavo pāpadhammā asaṅṅatā,
pāpā pāpehi kammehi nirayaṃ te upapajjare.**

Many wearing the robe around
their necks are wicked, unrestrained,
the wicked through their wicked deeds
re-arise in the underworld.

Taking almsfood unworthily

The Vaggumudāṭīriya monks went around praising each other and saying they had attained states they had not in order to get better almsfood; the Buddha restrained those monks and spoke this verse.

**308. Seyyo ayoguḷo bhutto tatto, aggisikhūpamo,
yañ-ce bhujjeyya dussīlo raṭṭhapiṇḍam asaṅṅato.**

It's better to eat a glowing
iron ball, like a flame of fire,
than that the monastic who is
unrestrained and unvirtuous
should enjoy the country's almsfood.

One should not dally with other men's wives

One of the merchant Anāthapiṇḍika's nephews, Khema, was so handsome all the women fell in love with him, and he was frequently caught in adultery; the King didn't punish Khema, due to his affection for his uncle, so Anāthapiṇḍika took his nephew to the Buddha who taught him in these verses the destiny of those who dally with other men's wives.

**309. Cattāri ṭhānāni naro pamatto,
āpajjati paradārūpasevī:
apuññalābham, nanikāmaseyyam,
nindam tatīyam, nirayam catuttham.**

There are four states the man who is heedless,
the man who consorts with other men's wives,
undergoes: demerit, troubled sleep, blame,
and rebirth in the underworld as fourth.

**310. Apuññalābho ca gatī ca pāpikā,
bhīssa bhītāya ratī ca thokikā,
rājā ca daḍḍam garukam paṇeti,
tasmā naro paradāram na seve.**

Gaining demerit, a bad destiny,
and only the very small delight of
a scared man with a scared woman, and kings
who apply heavy punishment – a man
should not consort with another man's wife.

A monastic should not be lax

A monk broke off the tip of a blade of grass and was worried whether he had broken a rule, so he asked another monk who told him it was of no account as he could confess his fault, and to emphasise his point he broke off a clump of grass; the Buddha strongly rebuked them both with these verses.

**311. Kuso yathā duggahito hattham-*evānukantati,*
sāmaññaṃ dupparāmaṭṭhaṃ nirayāyupakaḍḍhati.**

As jagged grass, wrongly grasped,
cuts into the hand, so does the
ascetic life, wrongly grasped,
drag one down to the underworld.

**312. Yaṃ kiñci sithilaṃ kammaṃ saṅkiliṭṭhañ-ca yaṃ vataṃ,
saṅkassaraṃ brahmacarⁱyaṃ na taṃ hoti mahapphalaṃ.**

Whatever lax deed there is and
that vow which is defiled, know that
a holy life that is doubtful
does not have great fruit for that one.

**313. Kayⁱrañ-ce kayirāthenaṃ, daḥham-enaṃ parakkame,
saḥhilo hi paribbājo bhiyyo ākirate rajaṃ.**

If he would do what should be done,
he should be firm in his effort,
for the wanderer who is lax
spreads a lot of impurity.

Do what is well-done

A jealous woman found out her husband had been unfaithful with one of their female slaves, and had her nose and ears cut off, threw her into a dungeon and then went to listen to the Dhamma; one of her relatives discovered the matter and informed the Buddha, who gave the teaching in this verse.

**314. Akatam dukkatam seyyo, pacchā tapati dukkatam,
katañ-ca sukatam seyyo, yam katvā nānutappati.**

Better undone is wrong-doing,
wrong-doing one later regrets,
better done is what is well-done,
which, when done, one does not regret.

Watch over oneself carefully

Some monks spent the Rains Retreat in the border country, but after some time the village was attacked and the inhabitants had to spend all their time reinforcing the village, and did not look after the monks well; later they reported the matter to the Buddha, who taught them with this verse.

**315. Nagaraṃ yathā paccantaṃ guttaṃ santarabāhiraṃ,
evaṃ gopetha attānaṃ, khaṇo vo mā upaccagā,
khaṇātītā hi socanti nirayamhi samappitā.**

As a border town is guarded
on the inside and the outside,
so one should watch over oneself,
and should not let the moment pass,
for when the opportunity
has passed they grieve, and later they
are consigned to the underworld.

Wrong views lead to a bad destiny

Some monks saw the Nigaṇṭhas and spoke of them as having some modesty as they wear a small covering at the front, the Nigaṇṭhas however declared they do so not out of modesty, but to protect the lives of dust-beings; when reported to the Buddha he spoke this verse about them.

**316. Alajjitāye lajjanti, lajjitāye na lajcare,
micchādiṭṭhisamādānā sattā gacchanti duggatim.**

Ashamed of what is not shameful,
not ashamed of what is shameful,
beings, undertaking wrong views,
will go to a bad destiny.

**317. Abhaye bhayadassino, bhaye cābhayadassino,
micchādiṭṭhisamādānā sattā gacchanti duggatim.**

Seeing fear in what's not fearful,
not seeing fear in what's fearful,
beings, undertaking wrong views,
will go to a bad destiny.

Knowing what is blameable and blameless

Some children of the families of unbelievers were forbidden to go to Jetavana, but when thirst overtook them one day they went anyway; the Buddha gave them an appropriate teaching and they converted; later they went to the monastery to ordain and the Buddha taught them with these verses.

**318. Avajje vājḡamatino, vajje cāvājḡadassino,
micchādiṭṭhisamādānā sattā gacchanti duggatim̃.**

Finding blame in what is blameless,
not seeing blame in what is blamed,
beings, undertaking wrong views,
will go to a bad destiny.

**319. Vajjañ-ca vajjato ñatvā, avajjañ-ca avajjato,
sammādiṭṭhisamādānā sattā gacchanti sūggatim̃.**

Knowing blame in the blameable,
and no blame in what is blameless,
beings, undertaking right views,
will go to a good destiny.

Nirayavaggo Dvāvīsatiṃ

The Chapter about the Underworld, the Twenty-Second



Nāgavaggo

23. The Chapter about the Elephant

The one who is well-trained

Queen Māgandiyā, who had been rejected by the Buddha, bribed the crowd and slaves to abuse him and the monks when they came to town; Ven. Ānanda urged the Buddha to go elsewhere but the Buddha answered that they should be resolute and spoke about himself in these verses.

320. Ahaṃ nāgo va saṅgāme cāpāto patitaṃ saraṃ ativākyam titikkhissam, dussīlo hi bahujjano.

Like an elephant in battle
endures an arrow shot from bow
so will I endure abuse, for
many people are unvirtuous.

321. Dantaṃ nayanti samitiṃ, dantaṃ rājābhirūhati, danto seṭṭho manussesu, yotivākyam titikkhati.

They lead one trained into a crowd,
a King mounts one who has been trained,
amongst humans one trained is best,
the one who can endure abuse.

322. Varam-assatarā dantā, ājāniyā ca Sindhavā, kuñjarā ca mahānāgā, attadanto tato varam.

Noble are the well-trained horses,
the well-bred horses from Sindh,
and the great tusker elephants,
and even more noble than that
is the one who has trained himself.

The best of training

A monk who had previously been an elephant trainer saw a man struggling to train an elephant and successfully advised him on his task; when the Buddha heard about it he rebuked him and advised him on what really needs to be trained.

**323. Na hi etehi yānehi gaccheyya agatam disam,
yathattanā sudantena, danto dantena gacchati.**

Not by vehicles can one go
to the place beyond destinations,
as one through training himself well,
being trained by the training, goes.

Remembering one's duties

Some children who were previously negligent later gave a meal to the Buddha and the Saṅgha, and related how they now took care of their father; the Buddha recited a Jātaka relating how he too had cared for his parents, and spoke this verse showing how he would not eat until he was allowed to attend to his duties.

**324. Dhanapālako nāma kuñjaro
kaṭukappabhedano dunnivārayo,
baddho kabalaṃ na bhuñjati,
sumarati nāgavanassa kuñjaro.**

The tusker Dhanapālaka
in rut, difficult to restrain,
bound, he doesn't eat a morsel,
the tusker remembers the forest.

The lazy one is always reborn

King Pasenadi, at one time in his life, always overate and suffered the consequences of torpidity and drowsiness; he went to the Buddha who taught him this verse; he also taught another verse for his attendant to recite which would remind the King not to eat so much.

**325. Middhī yadā hoti mahagghaso ca,
niddāyitā samparivattasāyī,
mahāvarāho va nivāpapuṭṭho,
punappunaṃ gabbham-upeti mando.**

When one is torpid, overeats,
sleepy and rolling on the bed,
like a great pig fed on fodder,
that fool comes to the womb again.

Training the wandering mind

Sānu was a novice who, when he recited the texts, attracted even the deities to listen, but when he reached manhood he grew discontent and purposed to disrobe; his mother persuaded him to continue in the monastic life and take his higher ordination; this is the teaching the Buddha gave urging him to control his thoughts.

**326. Idam pure cittam-acāri cārikam
yenicchakam yatthakāmaṃ yathāsukham,
tad-ajjaham niggahessāmi yoniso,
hatthim-pabhinnam viya añkusaggaho.**

Formerly this wandering mind wandered
through desire, pleasure, happiness,
but today I will control it wisely,
like one with goad an elephant.

Always protecting the mind

An old elephant waded into a lake one day and didn't have the strength to extricate himself until his former trainer dressed in battle array and beat the drum; the pride of the elephant was such that he immediately pulled himself from the water; on hearing of the incident the Buddha urged the monastics also to draw themselves out of the quagmire of passions with this verse.

**327. Appamādaratā hotha, sacittam-anurakkhatha,
duggā uddharathattānaṃ pañke sanno va kuñjaro.**

You should delight in heedfulness,
you should always protect your mind,
you should raise yourself from this pit
like the tusker sunk in the mud.

Live with the wise or alone

Owing to the Kosambi monks falling into an argument, the Buddha retired to Pārileyaka forest and was served by an elephant; after the Rains Retreat Ven. Ānanda, being urged by the great disciples, went to invite the Buddha to return to Sāvatti; the Buddha explained that he had a good companion in the elephant, but without such-like it is better to live alone, and he spoke these verses.

**328. Sace labhetha nipakaṃ saḥāyaṃ
saddhiṃcaramṃ sādhuviḥāridhīram,
abhibhuyya sabbāni parissayāni
careyya tenattamano satīmā.**

If you should find a prudent friend
or companion who lives well,
overcoming all your troubles
live with that one, glad and mindful.

**329. No ce labhetha nipakaṃ saḥāyaṃ
saddhiṃcaramṃ sādhuviḥāridhīram,
rājā va raṭṭhamṃ vijitamṃ pahāya
eko care mātaṅgaraññe va nāgo.**

If you don't find a prudent friend
or companion who lives well,
like a king who abandons his
conquered kingdom live alone like
an elephant in the forest.

**330. Ekassa caritaṃ seyyo, natthi bāle sahāyatā,
eko care na ca pāpāni kay¹rā,
appossukko mātaṅgaraññe va nāgo.**

It is better to live alone,
there can be no friendship with fools,
one should live alone and not do
wicked things, unconcerned like
an elephant in the forest.

The good things in life

The Buddha was reflecting on whether it is possible for kings to rule the world with justice; Māra, finding this out, came to the wrong conclusion, and tried to tempt him; the Buddha explained what is truly good with these verses.

**331. Atthamhi jātamhi sukhā sahāyā,
tuṭṭhī sukhā yā itarītarena,
puññaṃ sukhaṃ jīvitasañkhayamhi,
sabbassa dukkhassa sukhaṃ pahāṇaṃ.**

Friends are good whenever need arises,
being content with everything is good,
at the break-up of life merit is good,
abandoning of suffering is good.

**332. Sukhā mattheyyatā loke, atho petteyyatā sukhā,
sukhā sāmāññatā loke, atho brahmaññatā sukhā.**

Having respect for one's mother is good,
having respect for one's father is good,
having respect for ascetics is good,
and respect for the true brahmin is good.

**333. Sukhaṃ yāva jarā sīlaṃ, sukhā saddhā patiṭṭhitā,
sukho paññāya paṭilābho, pāpānaṃ akaraṇaṃ sukhaṃ.**

Virtuous conduct till old age is good,
the establishing of faith is good,
the acquisition of wisdom is good,
doing nothing wicked is also good.

Nāgavaggo Tevīsatiṃ

The Chapter about the Elephant, the Twenty-Third



Taṇhāvaggo
24. The Chapter about Craving

Similes about craving

In the time of the Buddha Kassapa one Kapila went forth and was renowned as a great teacher, but would pronounce other monks wrong even when they were right just to disparage them; at the time of our Lord Buddha he was reborn as a fish with foul breath; he was caught and brought to the Buddha, who explained his fate and then spoke these verses.

**334. Manujassa pamattacārino
taṇhā vadḍhati māluvā viya,
so palavatī hurāhuram
phalam-iccham va vanasmi' vānaro.**

For a human who lives life heedlessly
craving increases like clinging creeper,
he rushes from one place to another
like a monkey desiring forest fruit.

**335. Yam esā sahatī jammī taṇhā loke visattikā,
sokā tassa pavadḍhanti abhivaṭṭham va bīraṇam.**

That one who is overcome by
these low cravings and attachments
in the world, for him griefs increase
like grass that has had heavy rain.

**336. Yo cetam sahatī jammim taṇham loke duraccayam,
sokā tamhā papatanti udabindu va pokkharā.**

Whoever overcomes craving
in the world, which is difficult
to get past, griefs fall from him like
drops of water from a lotus.

**337. Taṃ vo vadāmi: “Bhaddaṃ vo yāvantettha samāgatā”,
taṇhāya mūlaṃ khaṇatha, usīrattho va bīraṇaṃ,
mā vo naḷaṃ va soto va Māro bhañji punappunaṃ.**

This I say to you: “Good luck to
as many as have assembled”,
dig up the root of craving, like
one seeking the root digs up grass,
do not let Māra push you down
like a stream pushes down the reed.

Cutting out craving

One day the Buddha saw a sow and smiled; when Ven. Ānanda asked him the reason for his smile he told of the various forms of existence that the sow had been through, including being reborn in the Brahmā worlds in the life before this one; he then taught the monastics on the evils of craving with these verses.

**338. Yathā pi mūle anupaddave daḷhe
chinno pi rukkho, punar-eva rūhati,
evam-pi taṇhānusaye anūhate
nibbattaṭī dukkham-idaṃ punappunam.**

Just as when the root remains untroubled
though the tree was cut down, it grows again,
so when craving is not rooted out this
suffering appears again and again.

**339. Yassa chattimsatī sotā manāpassavanā bhusā,
vāhā vahanti duddiṭṭhiṃ saṅkappā rāganissitā.**

For the one in whom thirty-six
streams flow pleasantly and flow strong,
one with wrong view is carried off
by his passionate intentions.

**340. Savanti sabbadhī sotā, latā ubbhijja tiṭṭhati,
tañ-ca disvā lataṃ jātaṃ mūlaṃ paññāya chindatha.**

Streams are flowing everywhere,
the creepers remain where they grow,
seeing this, cut the creeper's root
that has arisen with wisdom.

**341. Saritāni sinehitāni ca
sōmanassāni bhavanti jantuno,
te sātasiṭā sukhesino,
te ve jātijarūpagā narā.**

There are loves and there are pleasures
that are flowing for a person,
they are dependent on pleasure
and seek happiness, those people
undergo both birth and old age.

**342. Tasiṇāya purakkhatā pajā
parisappanti saso va bādhitō,
saṃyojanasaṅgasattakā
dukkham-upenti punappunam cirāya.**

People surrounded by craving
crawl round like a hare in a trap,
attached and clinging to fetters
they come back again and again
to suffering for a long time.

**343. Tasiṇāya purakkhatā pajā
parisappanti saso va bādhitō,
tasmā tasiṇam vinodaye –
bhikkhu ākaṅkha' virāgam-attano.**

People surrounded by craving
crawl round like a hare in a trap,
therefore he should remove craving –
the monk who longs for dispassion.

Running away from freedom

A young monk who had high concentration attainments was enchanted by golden objects and decided to leave the monastic life; unable to find work he became a thief and was caught and sentenced to death; on his way to the execution ground he attained fourth jhāna; the Buddha appeared to him and taught him with this verse, and he became an Arahāt and escaped his punishment.

**344. Yo nibbanatho vanādhimutto,
vanamutto vanam-eva dhāvati,
taṃ puggalam-etha passatha,
mutto bandhanam-eva dhāvati.**

The one who is free from desires,
who is intent on the forest,
though free, runs back to the forest,
come here and look at that person,
though free, he runs back to bondage.

The real bondage

Some monks while on almsround saw various criminals in the prison house where they were bound with ropes and chains; they reported it to the Buddha who explained that these bonds are paltry compared to the bonds of craving, and he taught them further with these verses.

**345-346. Na taṃ daḷhaṃ bandhanam-āhu dhīrā,
yad-āyasam dārujaṃ pabbajañ-ca,
sārattarattā maṇikuṇḍalesu
puttesu dāresu ca yā apekhā –
etaṃ daḷhaṃ bandhanam-āhu dhīrā,
ohāriṇaṃ sithilaṃ, duppamuñcaṃ,
etaṃ-pi chetvāna paribbajanti
anapekkhino, kāmasukhaṃ pahāya.**

That bondage is not so strong say the wise,
that is made of iron or wood or reeds,
impassioned and excited they seek out
jewels and earrings and children and wives –
that bondage is really strong say the wise,
dragging down the lax, hard to get free from,
having cut this down they wander about,
seeking nothing, abandoning pleasure.

The wise abandon suffering

Queen Khemā, who was married to King Bimbisāra, was so intoxicated with her own beauty she would not visit the Buddha, but eventually she was persuaded into his presence by praise of the Bamboo Grove, where he was residing; the Buddha caused the image of a beautiful woman to go through the stages of decay in front of her, and then he taught her with this verse, upon hearing which, she became an Arahat.

**347. Ye rāgarattānupatanti sotam
sayamkatam makkaṭako va jālam,
etam-pi chetvāna vajanti dhīrā,
anapekkhino sabbadukkham pahāya.**

Those who are impassioned follow the stream
like a spider a web made by itself,
having cut this away the wise proceed,
seeking nothing, abandoning suffering.

The attractive makes the bond firm

The merchant's son Uggasena fell in love with an acrobat whom he saw performing, but her father would only give her to him if he joined them, which he readily agreed to do; later he learned acrobatics himself and performed in Rājagaha; this is the teaching the Buddha gave him, by which he became an Arahāt.

**348. Muñca pure, muñca pacchato,
majjhe muñca, bhavassa pāragū,
sabbattha vimuttamānaso,
na punaṃ jātijaraṃ upehisi.**

Be free of the past, future and present,
after crossing over all existence,
with mind liberated in ev'ry way,
do not come again to birth and old age.

Cutting Māra's bonds

When Ven. Culla Dhanuggaha obtained water from the house of a young maiden she soon started giving him porridge also and striking up a conversation, and eventually he began to feel discontent; when the Buddha heard of the situation he described how this woman murdered him at the drop of a hat in a previous existence and further gave him this teaching.

**349. Vitakkapamathitassa jantuno
tibbarāgassa, subhānupassino,
bhiyyo taṇhā pavaḍḍhati,
esa kho daḷhaṃ karoti bandhanam.**

For a person who is crushed by his thoughts,
and pierced by passion, contemplating
the attractive, craving increases,
this surely makes the bond more firm.

**350. Vitakkupasame ca yo rato
asubham bhāvayatī sadā sato,
esa kho vyantikāhiti,
esacchecchati Mārabandhanam.**

Whoever delights in calming of thoughts,
who cultivates what is unattractive,
will surely abolish all this craving,
he will then cut off the bond of Māra.

In the final body

One night because of the arrival of several great elders Ven. Rāhula, who was eight years old at the time, gave up his room and slept near the Buddha's kuṭi; Māra thought to frighten him and took the form of a great elephant and trumpeted near him; the Buddha explained with these verses that Ven. Rāhula was an Arahat and was therefore unafraid.

**351. Niṭṭham gato asantāsī, vītataṇho anaṅgaṇo,
acchindi bhavasallāni, antimoyaṃ samussayo.**

Having gone to the end, without
trembling, craving, impurity,
cutting the darts of existence,
this one is his final body.

**352. Vītataṇho anādāno, niruttipadakovido,
akkharānaṃ sannipātaṃ jaññā pubbaparāni ca,
sa ve antimasārīro mahāpañño (mahāpuriso) ti vuccati.**

Without craving and attachment,
skilled in words and explanation,
knowing how letters are arranged,
which come before and which after,
the one in his final body
is said to be of great wisdom.

The Buddha has no teacher

After the Buddha had attained Awakening and decided to teach he set out for Bārāṇasī and on the way came across the Ājīvika Upaka who expressed his admiration of the Buddha's appearance, and then asked him who his teacher was; this was the Buddha's reply.

**353. Sabbābhibhū sabbavidūham-asmi,
sabbesu dhammesu anūpalitto,
sabbañjaho taṇhakkhaye vimutto,
sayam abhiññāya, kam-uddiseyyam.**

All-Conquering, All-Wise am I,
undefiled regarding all things,
having given up ev'rything,
liberated through craving's end,
when having deep knowledge myself,
who should I point to as Teacher?

The Dhamma surpasses all

The gods led by Sakka had four questions which none of them was able to answer, they therefore went to the Buddha at Jetavana with their questions and the Buddha told them it was in order to answer these sorts of questions that he strove to attain Awakening, and he answered them with this verse.

**354. Sabbadānaṃ Dhammadānaṃ jināti,
sabbam rasam Dhammaraso jināti,
sabbam ratim Dhammaratim jināti,
taṇhakkhayo sabbadukkham jināti.**

The gift of the Dhamma surpasses other gifts,
the taste of the Dhamma surpasses other tastes,
the love of the Dhamma surpasses other loves,
destruction of craving o'ercomes suffering.

The fool destroys himself and others

In a previous life a rich man gave a meal to a Paccekabuddha but almost instantly regretted it; later, out of greed, he also killed his brother's son; when reborn, because of his gift he was again rich, but because of his evil deed he was childless, lived as a miser and was unable to enjoy his riches; when he died all his wealth went to the King; the Buddha explained the situation with this verse.

**355. Hananti bhogā dummedhaṃ no ve pārāgavesino,
bhogaṭṭhāya dummedho hanti aññe va attanaṃ.**

Riches destroy the stupid one
who does not seek the way beyond,
through his craving the stupid one
destroys both others and himself.

Gifts to the free have great fruit

Ankura was a good brahmin who set up many fire places and worshipped the gods for ten thousand years, yet his position in the heavens was less than Indaka who gave just one spoonful of rice to Ven. Anuruddha; the Buddha explained with these verses that one should give with discrimination, as gifts given to those who are free of defilements yield great fruit.

**356. Tiṇadosāni khettāni, rāgadosā ayam pajā,
tasmā hi vītarāgesu dinnam hoti mahapphalam.**

Fields are ruined by grassy weeds,
people are ruined by passion,
therefore there is great fruit for that
given to those without passion.

**357. Tiṇadosāni khettāni, dosadosā ayam pajā,
tasmā hi vītadosesu dinnam hoti mahapphalam.**

Fields are ruined by grassy weeds,
people are ruined by hatred,
therefore there is great fruit for that
given to those without hatred.

**358. Tiṇadosāni khettāni, mohadosā ayam pajā,
tasmā hi vītamohesu dinnam hoti mahapphalam.**

Fields are ruined by grassy weeds,
people are ruined by delusion,
therefore there is great fruit for that
given to those without delusion.

**359. Tiṇadosāni khettāni, icchādosā ayaṃ pajā,
tasmā hi vigaticchesu dinnam hoti mahapphalam.**

Fields are ruined by grassy weeds,
people are ruined by desire,
therefore there is great fruit for that
given to those without desire.

Taṇhāvaggo Catuvīsatimo
The Chapter about Craving, the Twenty-Fourth



Bhikkhuvaggo
25. The Chapter about Monastics

Restraint is good in every way

A group of monks argued about which sense door was the hardest to restrain; the Buddha told them that in a previous life they were unable to restrain their senses and were devoured by an ogress, he then taught them these verses as the way to attain release from suffering.

**360-361. Cakkhunā saṃvaro sādhu, sādhu sotena saṃvaro,
ghāṇena saṃvaro sādhu, sādhu jivhāya saṃvaro,
kāyena saṃvaro sādhu, sādhu vācāya saṃvaro,
manasā saṃvaro sādhu, sādhu sabbattha saṃvaro,
sabbattha saṃvuto bhikkhu sabbadukkhā pamuccati.**

Restraint of eye is good,
restraint of ear is good,
restraint of nose is good,
restraint of tongue is good,
restraint of body is good,
restraint of speech is good,
restraint of mind is good,
restraint is always good,
a monastic who is
restrained everywhere
is free from suffering.

The true monastic

Two friends retired from the world and became monks together; one day, after bathing, they saw two geese flying through the air, and one of the monks said he could hit one of the geese in both eyes, and threw a pebble which hit its mark and brought the goose down; when the Buddha heard about it he taught them a Jātaka about scrupulous laymen, and then taught them further with this verse.

**362. Hatthasaṃyatō pādasamīyato,
vācāya samīyatō samīyatuttamo,
ajjhattarato samāhito,
eko santusito: tam-āhu bhikkhum.**

One who controls his hands, controls his feet,
controls his speech, controls the supreme mind,
with delight, composure, solitary,
content: that one I call a monastic.

The monastic who speaks well

Ven. Kokālika once spent the Rains Retreat with the two Chief Disciples, but was not honoured as they were, and then went about abusing them, saying they were full of defilements; the Buddha tried to restrain him but he fell into the underworld; the Buddha then explained how a monk should behave with this verse.

**363. Yo mukhasaṃyato bhikkhu, mantabhāṇī anuddhato,
atthaṃ Dhammañ-ca dīpeti, madhuraṃ tassa bhāsitaṃ.**

That monastic who controls mouth,
who speaks well, and who is modest,
who explains the meaning of the
Dhamma, his speech is surely sweet.

Find pleasure in the Dhamma

When Ven. Dhammārāma heard the Buddha declare his intention to finally pass away in four months time, rather than attend on the Buddha, he went to the forest to practice the teaching; the Buddha lauded him and said this is how one truly honours him, and spoke this verse.

**364. Dhammārāmo Dhammarato, Dhammaṃ anu vicintayaṃ,
Dhammaṃ anussaraṃ bhikkhu, Saddhammā na parihāyati.**

The one who finds pleasure in the Dhamma,
delights in Dhamma, reflects on Dhamma,
the monastic who remembers Dhamma,
does not then abandon the Good Dhamma.

Put aside envy

One monk of Devadatta's faction persuaded another monk to share in the rich offerings they were receiving; even though he disagreed with Devadatta he joined them for the food; later when he returned to the Buddha he was reproved for not being content, and the Buddha taught the monks with these verses.

**365. Salābham nātimaññeyya, nāññesaṃ pihayaṃ care,
aññesaṃ pihayaṃ bhikkhu samādhim nādhigacchati.**

One should not despise one's own gains,
don't live envious of others,
the monastic who's envious
does not attain concentration.

**366. Appalābho pi ce bhikkhu salābham nātimaññati,
taṃ ve devā pasāmsanti suddhājīviṃ atanditaṃ.**

Even if a monk gains little,
he should not despise his gains, for
even the gods will praise the one
of pure life who is diligent.

No fondness for mind or body

A brahmin became well known for giving of the first fruits of the harvest before he would take his own food; one day as he was taking his meal the Buddha appeared at the door, and the brahmin offered him the remainder of his meal and asked him to teach what were the characteristics of a true monk.

**367. Sabbaso nāmarūpasmiṃ yassa natthi mamāyitaṃ,
asatā ca na socati, sa ve bhikkhū ti vuccati.**

For the one who has no fondness
at all for mind and body, who
grieves not for what does not exist,
that one I call a monastic.

Making an end of suffering

After Soṇa Kūṭikaṇṇa received ordination he recited Dhamma to the Buddha who praised him for it, which also caused the gods to rejoice; on hearing about it, Soṇa's mother invited her son to teach her Dhamma also, and wouldn't leave the teaching even when she heard nine hundred thieves had broken into her house; seeing her piety the thieves converted and were admitted to the Saṅgha; this is the teaching the Buddha gave at that time.

**368. Mettāvihārī yo bhikkhu, pasanno Buddhasāsane,
adhigacche padam̐ santam̐, saṅkhārūpasamam̐ sukham̐.**

That monastic who has loving-kindness,
with faith in the Buddha's dispensation,
should surely attain to the state of peace,
the joy in the stilling of conditions.

**369. Siṅca bhikkhu imam̐ nāvam̐, sittā te lahum-essati,
chetvā rāgañ-ca dosañ-ca, tato Nibbānam-ehisi.**

Please bail out this boat, monastic,
when bailed out it will go lightly,
cutting off passion and hatred,
from here one goes to Nibbāna.

**370. Pañca chinde, pañca jahe, pañca cuttaribhāvaye,
pañca saṅgātigo bhikkhu oghatiṇṇo ti vuccati.**

One should cut off five, abandon
five and then cultivate five more,
the monastic who surmounts five
attachments is called flood-crosser.

(Commentarial interpretation:
One should cut off the five lower
destinations, abandon the
five lower fetters, cultivate
five spiritual faculties;
the monastic who surmounts the
attachments of passion, hatred,
delusion and conceit and views,
is called one who has crossed the flood.)

**371. Jhāya, bhikkhu, mā ca pāmado,
mā te kāmaguṇe bhamassu cittaṃ,
mā lohaguḷaṃ gilī, pamatto,
mā kandi: ‘Dukkham-idan’-ti ḍayhamāno.**

Meditate, monastic, don’t be heedless,
don’t let your mind swirl in strands of desire,
don’t, heedless, swallow a hot iron ball,
do not, burning, cry: ‘This is suffering.’

**372. Natthi jhānaṃ apaññassa, paññā natthi ajhāyato,
yamhi jhānañ-ca paññā ca sa ve Nibbānasantike.**

There’s no meditation without wisdom,
there’s no wisdom without meditation,
that one in whom there is meditation
and wisdom is then close to Nibbāna.

**373. Suññāgāraṃ paviṭṭhassa, santacittassa bhikkhuno,
amānusī ratī hoti sammā Dhammaṃ vipassato.**

For the one in an empty place,
a monastic with peaceful mind,
there is superhuman delight
from insight into true Dhamma.

**374. Yato yato sammasati khandhānaṃ udayabbayaṃ
labhatī pītipāmojjaṃ, amataṃ taṃ vijānataṃ.**

For the one with right mindfulness
regarding mind and body
gains joy and happiness, that is
the deathless state for those who know.

**375. Tatrāyam-ādi bhavati idha paññassa bhikkhuno,
indriyagutti santuṭṭhī: pātimokkhe ca saṃvaro.**

This is the very beginning
for the wise monastic in here,
who is content and guards the senses:
restrained in the regulations.

**376. Mitte bhajassu kalyāṇe suddhājīve atandite,
paṭisanthāravuttassa ācāra kusalo siyā,
tato pāmojjabahulo, dukkhassantaṃ karissati.**

One should resort to spiritual friends,
ones of pure life, ones who are diligent,
for the friendly should be skilful in conduct,
having much happiness from that reason,
one will then make an end to suffering.

Casting off defilements

Five hundred monks who had received instructions from the Buddha saw jasmine flowers fading away and determined to attain Awakening before the flowers dropped from the stems; the Buddha projected an image of himself and gave them this teaching, after hearing which, they became Arahats.

**377. Vassikā viya pupphāni maddavāni pamuñcati,
evaṃ rāgañ-ca dosañ-ca vippamuñcetha bhikkhavo.**

Just as striped jasmine casts
off its withered flowers,
so, monastics, cast off
all passion and hatred.

The stilling of the defilements

Ven. Santakāya was said to have been born from the womb of a lioness, and lions are renowned for the dignity of their bearing; the monks praised him in front of the Buddha for being so calm and composed; the Buddha affirmed that this is just as a monastic should be with this verse.

**378. Santakāyo santavāco, santavā susamāhito,
vantalokāmisso bhikkhu upasanto ti vuccati.**

Calm in body and calm in speech,
having calmness and composure,
having thrown off worldly gain
the monastic is called one at peace.

Self protects the self

The poor man Naṅgalakula was ordained, but became discontented, and thought to return to the lay life; but finding his previous rags he took them as a meditation subject and soon became an Arahat; the Buddha confirmed it to the monks and spoke these verses.

**379. Attanā codayattānaṃ, paṭimāsettam-attanā,
so attagutto satimā sukhaṃ bhikkhu vihāhisi.**

By oneself one should censure self,
by oneself one should be controlled,
the monastic who is guarded
and mindful, will live happily.

**380. Attā hi attano nātho, attā hi attano gati,
tasmā saṃyamayattānaṃ assaṃ bhadraṃ va vāṇijo.**

Self is the protector of self,
self is the refuge of the self,
therefore one should restrain oneself,
as a merchant his noble horse.

The monk who attains the state of peace

Ven. Vakkali was obsessed with the Buddha's body and even gave up his meditation to spend his time gazing at the Buddha; the Buddha sent him to spend the Rains Retreat elsewhere, and he was on the verge of suicide when the Buddha appeared to him and his sorrow vanished; the Buddha then taught him with this verse.

**381. Pāmojjabahulo bhikkhu, pasanno Buddhasāsane,
adhigacche padam̐ santam̐, saṅkhārūpasamam̐ sukham̐.**

The monk, having much happiness,
with faith in the dispensation,
could attain to peace, happy in
the stilling of all conditions.

The monk who shines forth

Ven. Anuruddha gave the young boy Sumana the going-forth and he soon became an Arahāt; through his power the novice overcame a nāga who then became his servant; when monks who did not know who he was started making fun of the novice the Buddha decided to let him demonstrate his power and sent him to Lake Anotatta in the Himalayas to bring water; the Buddha pointed him out flying through the air and spoke this verse.

**382. Yo have daharo bhikkhu yuñjati Buddhasāsane,
sō imaṃ lokam pabhāseti, abbhā mutto va candimā.**

That young monk who is devoted
to the Buddha's dispensation,
surely shines forth in this world, like
the moon that is freed from a cloud.

Bhikkhuvaggo Pañcavīsatiso

The Chapter about Monastics, the Twenty-Fifth



Brāhmaṇavaggo
26. The Chapter about Brahmins

Striving for Nibbāna

The brahmin Pasādabāhula heard the Buddha teach and became a devotee; he used to invite monks to his house for meals and would always address them as Arahat, which nobody was happy about; the Buddha advised him with this verse to strive to become an Arahat himself.

**383. Chinda sotam parakkamma, kāme panuda, brāhmaṇa,
saṅkhārānaṃ khayam ñatvā, akataññūsi, brāhmaṇa.**

Strive and cut off the stream, remove
desire, brahmin, knowing the
destruction of the conditioned,
know that which is not made, brahmin.

Developing calm and insight

During a visit by thirty monks who had come in from the countryside, Ven. Sāriputta, believing they were ready to become Arahats, asked the Buddha to explain what were the two things he had heard spoken about, and the Buddha told they were calm and insight, and exhorted the monks with this verse.

**384. Yadā dvayesu dhammesu pāragū hoti brāhmaṇo,
athassa sabbe saṃyogā atthaṃ gacchanti jānato.**

When a brahmin has, through
two things, crossed over, then
for one who knows, all
fetters are laid to rest.

Beyond the near and far shore

Māra disguised himself and approached the Buddha asking about the far shore; the Buddha recognised and rebuked him, and then spoke this verse.

**385. Yassa pāraṃ apāraṃ vā pārāpāraṃ na vijjati,
vītaddaraṃ viśaṃyuttaṃ, tam-ahaṃ brūmi brāhmaṇaṃ.**

For whom the near shore, the far shore
or both do not exist, free of
anxiety, being detached,
that one I say is a brahmin.

The one without pollutants

A brahmin by birth noticed that the Buddha referred to his disciples as brahmins, and thought he should apply the title to him also; the Buddha explained that he used the word not because of birth, but only for one who was an Arahat, and then he spoke this verse.

**386. Jhāyīm virajam-āsīnam, katakiccaṃ anāsavaṃ,
uttamatthaṃ anuppattam, tam-ahaṃ brūmi brāhmaṇam.**

The meditator sitting down,
the one who's dustless, who has done
his duty, without pollutants,
who has reached the ultimate good,
that one I say is a brahmin.

The Buddha is radiant

One day Ven. Ānanda saw the sun set, the moon rise, the King in his mantle, Ven. Kāḷudāyi meditating and the Buddha, who outshone them all; the Teacher explained that Buddhas outshine the others both by day and by night, and spoke this verse.

**387. Divā tapati ādicco, rattim ābhāti candimā,
sannaddho khattiyo tapati, jhāyī tapati brāhmaṇo,
atha sabbam-ahorattim Buddhho tapati tejasā.**

The sun shines by day, the moon shines by night,
the accoutred noble is radiant,
the meditating brahmin's radiant,
then every day and night the Buddha
is radiant through his shining power.

The true meaning of words

A brahmin who ordained in an outside sect noticed that the Buddha referred to his disciples as ones who had gone forth, and thought he should apply the title to him also; the Buddha explained that he used the word not of one who had left home, but only of one who had driven out the defilements, and then he spoke this verse.

**388. Bāhitapāpo ti brāhmaṇo,
samacarⁱyā samaṇo ti vuccati,
pabbājayam-attano malam
tasmā pabbajito ti vuccati.**

Warding wickedness one's called a brahmin,
an austere one is called an ascetic,
because of driving forth all stain from oneself
one is said to be one who has gone forth.

A brahmin should be restrained

A brahmin thought Ven. Sāriputta didn't get angry because he had never been tested, so he walked up behind him and landed a great blow on his back; Ven. Sāriputta was unperturbed, the brahmin asked forgiveness and asked him to accept a meal, which he did; the Buddha commented on the incident as follows.

**389. Na brāhmaṇassa pah^areyya, nāssa muñcetha brāhmaṇo,
dhī brāhmaṇassa hantāraṃ, tato: dhī yassa muñcati.**

One should not hit a brahmin, nor
should a brahmin let fly at him,
woe to one who strikes a brahmin,
further: woe to one who lets fly.

**390. Na brāhmaṇass' etad-akiñci seyyo:
yadā nisedho manaso piyehi,
yato yato hiṃsamano nivattati,
tato tato sammati-m-eva dukkhaṃ.**

It is no little good for the brahmin:
when the mind is held back from what is dear,
whenever mind turns back from violence,
then there is a calming of suffering.

Restraint in three ways

After Ven. Mahāpajāpati Gotamī was ordained by the acceptance of the eight serious rules, the other nuns were ordained by the monks; later they were in doubt about her ordination and reported the matter to the Buddha who confirmed her ordination, and rebuked the nuns with this verse.

**391. Yassa kāyena vācāya manasā natthi dukkatam,
samvutam tīhi thānehi, tam-aham brūmi brāhmaṇam.**

For whom there is no wrong-doing
by body, by voice or by mind,
being restrained in these three things,
that one I say is a brahmin.

Paying respects to one's teacher

Ven. Sāriputta would always bow in the direction where he knew his first Dhamma teacher Ven. Assajī was living; the monks thought he was worshipping the cardinal points and reported the matter to the Buddha who explained the situation, and then taught them with this verse.

**392. Yamhā Dhammaṃ vijāneyya Sammāsambuddhadesitaṃ,
sakkaccaṃ taṃ namasseyya, aggihuttaṃ va brāhmaṇo.**

That one from whom one learned Dhamma
taught by the Perfect Sambuddha,
with respect bow down to him, like
brahmin bows at fire-sacrifice.

The one who has truth and Dhamma

A brahmin by birth noticed that the Buddha referred to his disciples as brahmins, and thought he should apply the title to him also; the Buddha explained that he used the word not because of matted hair, family or birth, but only of one who had penetrated the truth, and then he spoke this verse.

**393. Na jaṭāhi na gottena, na jaccā hoti brāhmaṇo,
yamhi saccañ-ca Dhammo ca, so sucī so va brāhmaṇo.**

Not because of matted hair, family
or birth is one a true brahmin,
in whom there is truth and Dhamma,
that one is pure, and a brahmin.

Appearance is not enough

An ascetic was given lizard meat one day as his alms-food and developed a craving for it; when the king of lizards came to pay his respects the ascetic tried to kill him; the lizard escaped however and blamed the attacker for not being a true ascetic, saying he only had the appearance, not the true qualities, of an ascetic; the Buddha summed it up in this verse.

**394. Kiṃ te jaṭāhi dummedha, kiṃ te aḷinasāṭṭiyā?
Abbhantaraṃ te gahaṇaṃ, bāhiraṃ parimaḷḷasi.**

Why do you have your hair matted,
stupid one, and why your deer-skin?
Within you there is a jungle,
you only polish the outside.

The meditator is a true brahmin

*One day Sakka visited the Buddha to listen to his teachings,
and at that time Ven. Kisā Gotamī came flying through the air
to pay her respects to the Buddha, and quickly departed;
Sakka asked who it was, and the Buddha told him and spoke
this verse about her.*

**395. Paṃsukūladharaṃ jantum, kisaṃ dhamanisanthataṃ,
ekaṃ vanasmim jhāyantaṃ, tam-ahaṃ brūmi brāhmaṇaṃ.**

That one who wears discarded clothes,
who is lean with protruding veins,
who meditates in the forest,
that one I say is a brahmin.

Being unattached to anything

A brahmin by birth noticed that the Buddha referred to his disciples as brahmins, and thought he should apply the title to him also; the Buddha explained that he used the word not because of matted hair, family or birth, but only of one who was unattached, and then he spoke this verse.

**396. Na cāhaṃ brāhmaṇaṃ brūmi yonijaṃ mattisambhavaṃ,
bhovādī nāma so hoti sace hoti sakiñcano;
akiñcanaṃ anādānaṃ, tam-ahaṃ brūmi brāhmaṇaṃ.**

I do not call one a brahmin
because of being born from a
certain womb, that one is just one
who says 'bho' if he is attached;
having nothing and unattached,
that one I say is a brahmin.

Cutting off all fetters

The merchant's son Uggasena fell in love with an acrobat whom he saw performing, but her father would only give her to him if he joined them, which he readily agreed to do; later, after he had ordained and become an Arahat, the monks thought he was falsely claiming to be without fear, but the Buddha confirmed his attainment with this verse.

**397. Sabbasaṃyojanam chetvā yo ve na paritassati,
saṅgātigam viṣaṃyuttam, tam-aham brūmi brāhmaṇam.**

Whoever has cut off all the
fetters surely does not tremble,
surmounting attachments, detached,
that one I say is a brahmin.

Cutting off the obstacle

Two brahmins were trying to find out who had the strongest ox by making them carry heavy loads, but their thongs broke as they tried; the monks reported the matter to the Buddha, who said that thongs breaking was natural, but they should strive to cut the thongs of anger and the strap of craving, and taught them with this verse.

398. Chetvā naddhim varattañ-ca, sandānaṃ sahanukkamaṃ, ukkhittapalighaṃ buddhaṃ, tam-ahaṃ brūmi brāhmaṇaṃ.

Whoever has cut off the thong,
the strap, the rope, together with
the bridle, who has thrown off the
obstacle and is awakened,
that one I say is a brahmin.

(Commentarial interpretation:
Whoever has cut off hatred,
craving and the sixty-two views
together with the tendencies,
and also thrown off ignorance,
that one I call a brahmin.)

The strength of forbearance

A brahmin was angry because his wife constantly called on the Buddha, so he went and abused the Awakened One, but the Buddha converted him with his wisdom; later the exact same scene unfolded with regard to his three brothers; the monks spoke about it, and the Buddha explained that he possessed the power of endurance with this verse.

**399. Akkosam vadhbandhañ-ca aduṭṭho yo titikkhati,
khanṭībalaṃ balānikam, tam-aham brūmi brāhmaṇam.**

Whoever, being pure, forbears
with punishment, bondage, abuse,
having the strength of endurance,
having the strength of armaments,
that one I say is a brahmin.

The one in his last body

When Ven. Sāriputta was in his village he went to his own home and was offered almsfood by his mother, who roundly abused him for being a beggar; however, the elder did not get angry or say a word, after this was reported to the Buddha, he spoke this verse.

**400. Akkodhanam vatavantam, silavantam anussutam,
dantam antimasariram, tam-aham brumi brahmanam.**

Whoever is controlled of mind,
dutiful, virtuous, taint-free,
well-trained and in his last body,
that one I say is a brahmin.

The one who is unsmeared

After the rape of Ven. Uppalavaṇṇā the monks were discussing whether those who had become an Arahat still enjoyed the pleasures of the flesh; when this was reported to the Buddha he said it was not so, and - affirming her purity of mind - he spoke this verse explaining the situation.

**401. Vāri pokkharapatte va, āragge-r-iva sāsapo,
yo na lippati kāmesu, tam-ahaṃ brūmi brāhmaṇaṃ.**

Like water on the lotus leaf,
like a mustard seed on needle,
he who is unsmeared by desires,
that one I say is a brahmin.

The one who put down the burden

Before the rule against ordaining runaway slaves was promulgated one slave ran away from his brahmin master, ordained and soon became an Arahāt; when the brahmin came looking for him the Buddha explained he had already put down the burden, and then spoke this verse.

**402. Yo dukkhassa pajānāti idheva khayam-attano,
pannabhāraṃ visamyuttaṃ, tam-ahaṃ brūmi brāhmaṇaṃ.**

Whoever knows here and now the
destruction of his suffering,
putting down the burden, detached,
that one I say is a brahmin.

The one skilled in the path

*One day Sakka visited the Buddha to listen to his teachings,
and at that time Ven. Khemā came flying through the air to
pay her respects to the Buddha, and quickly departed; Sakka
asked who it was, the Buddha told him and spoke this verse
about her.*

**403. Gambhīrapaññaṃ medhāvīṃ, maggāmaggassa kovidāṃ,
uttamatthaṃ anuppattāṃ, tam-ahaṃ brūmi brāhmaṇaṃ.**

The deeply wise sagacious one,
skilled in what is path and not path,
who has reached the ultimate good,
that one I say is a brahmin.

The one with few desires

Ven. Pabbhāravāsī Tissa retired to a certain rock cave in order to forward his meditation; the deity residing there moved out and tried to slander the elder; recalling his own virtue, however, the elder soon became an Arahāt; the monks could not believe he had not got angry with the deity, but the Buddha confirmed his purity with this verse.

**404. Asamsatṭham gahaṭṭhehi anāgārehi cūbhayaṃ,
anokasāriṃ appicchaṃ, tam-ahaṃ brūmi brāhmaṇaṃ.**

Whoever does not mix with
the householders or the houseless,
wand'ring homeless, with few desires,
that one I say is a brahmin.

The one who neither hurts nor kills

A monk was given a subject of meditation, went to the forest, and became an Arahat; as he was travelling a woman who had quarrelled with her husband followed close behind; when the husband saw them he thrashed the monk; the monks could not believe he had not got angry with the man, but the Buddha confirmed his purity with this verse.

**405. Nidhāya daṇḍam bhūtesu tasesu thāvaresu ca,
yo na hanti na ghāteti, tam-aham brūmi brāhmaṇam.**

Whoever has laid down the stick
used against fearful and fearless
beings, who neither hurts nor kills,
that one I say is a brahmin.

The one who is unattached

A brahmin's wife sought for four brahmins to give a meal to and was sent the four Arahāt novices Saṃkicca, Paṇḍita, Sopāka and Revata, whom she sat on the floor and would not serve; being alerted, Sakka came and convinced her to serve them; the monks could not believe the novices had not got angry with the woman, but the Buddha confirmed their purity with this verse.

**406. Aviruddhaṃ viruddhesu, attadaṇḍesu nibbutaṃ,
sādānesu anādānaṃ, tam-ahaṃ brūmi brāhmaṇaṃ.**

Being friendly with the hostile,
calm amongst those holding a stick,
not attached amongst those attached,
that one I say is a brahmin.

The one who has thrown off defilements

When Ven. Cullapanthaka could not remember even four lines of verse even after three months of trying, and his elder brother, Ven. Mahāpanthaka, asked him to leave the monastery, the monks could not believe Ven. Mahāpanthaka had not been angry with his brother, but the Buddha confirmed his purity with this verse.

**407. Yassa rāgo ca doso ca māno makkho ca pātito,
sāsapo-r-iva āraggā, tam-ahaṃ brūmi brāhmaṇaṃ.**

For whoever has thrown aside
passion, hatred, conceit, anger,
like mustard seed on a needle,
that one I say is a brahmin.

The one who speaks the truth

Ven. Pilindavaccha used to speak to everyone using abusive words which offended many of the monks; they asked the Buddha about it, and he understood that Ven. Pilindavaccha was not angry, but was speaking like that habitually because he had been a brahmin in five hundred previous existences; and then he spoke this verse about him.

**408. Akakkasaṃ viññapaniṃ giram saccaṃ udīraye,
yāya nābhisaje kañci, tam-aham brūmi brāhmaṇaṃ.**

Whoever speaks a word of truth
that is informed and is not coarse,
through which no one will be angry,
that one I say is a brahmin.

The one who does not take what is not given

A certain monk picked up a cloth one day thinking it was discarded, only to be accosted by its owner to whom he straightaway gave the cloth back; when the monks heard about it they teased him and reported it to the Buddha who confirmed he did not take what was not given as he was without attachments, and then spoke this verse about him.

**409. Yodha dīgham va rassam vā aṇum-thūlam subhāsubham,
loke adinnaṃ nādiyati, tam-aham brūmi brāhmaṇam.**

Whoever here does not take what
is not given, long, short, small, large,
attractive or unattractive,
that one I say is a brahmin.

The one without longings

After Ven. Sāriputta had spent the Rains Retreat with five hundred monks the lay people still hadn't donated the requisites; as he was leaving he asked for the requisites to be sent on, or that he be told; the monks reported it to the Buddha who explained it was concern for the donors and the young monks that made him ask so, and not craving, and then spoke this verse about the one without craving.

**410. Āsā yassa na vijjanti asmiñ loke paramhi ca,
nirāsayaṃ viśamyuttaṃ, tam-ahaṃ brūmi brāhmaṇaṃ.**

For the one who has no longings
in this world or in the next world,
being without longings, detached,
that one I say is a brahmin.

The one without desires

After Ven. Moggallāna had spent the Rains Retreat with five hundred monks the lay people still hadn't donated the requisites; as he was leaving he asked for the requisites to be sent on, or that he be told; the monks reported it to the Buddha who explained it was concern for the donors and the young monks that made him ask so, and not craving, and then spoke this verse about the one without craving.

**411. Yassālayā na vijjanti, aññāya akathaṅkathī,
amatogadham anuppattaṃ, tam-ahaṃ brūmi brāhmaṇaṃ.**

For the one who has no desires,
who, through knowledge, is without doubt,
who has reached unto the deathless,
that one I say is a brahmin.

The one who has overcome merit and demerit

Ven. Sāriputta's youngest brother Revata escaped from the household life and became a monk, and soon after became an Arahāt; after the Rains Retreat the Buddha visited him, and by magic power Ven. Revata transformed the thorn thickets he lived in into something well-equipped and quite delightful; the monks proclaimed his merit, but the Buddha explained the elder has overcome all merit and demerit and spoke this verse.

**412. Yodha puññañ-ca pāpañ-ca ubho saṅgaṃ upaccagā,
asokaṃ virajaṃ suddhaṃ, tam-ahaṃ brūmi brāhmaṇaṃ.**

Whoever here has overcome
clinging to merit, demerit,
who is griefless, dustless and pure,
that one I say is a brahmin.

The one who no longer rejoices in life

*Because of a past deed a light shone from the torso of the boy
Candābha and he was taken round the country giving
blessings; when he entered into the presence of the Buddha,
however, the light disappeared; he then ordained and soon
became an Arahat; the monks doubted his attainment and
asked the Buddha, who spoke this verse about him.*

413. Candam̐ va vimalam̐ suddham̐, vip̐pasannam-anāvilam̐, nandībhavaparikkhīṇam̐, tam-aham̐ brūmi brāhmaṇam̐.

Whoever just like the moon is
stainless, pure, clear, undisturbed, and
has destroyed joy in existence,
that one I say is a brahmin.

The one who crossed over

Suppavāsā carried her child Sīvali for seven years in her womb and took seven days to deliver him; later he ordained and became an Arahat; one day the monks discussed how much suffering he had been through, and the Buddha confirmed he was now free of suffering and spoke this verse.

**414. Yo imaṃ palipatham duggaṃ saṃsāraṃ moham-accagā,
tiṇṇo pāragato jhāyī, anejo akathānkathī,
anupādāya nibbuto, tam-ahaṃ brūmi brāhmaṇaṃ.**

He who has crossed the difficult
path through births, deaths and delusion,
the meditator, crossed over
to the further shore, free of lust
and doubt, unattached and cooled down,
that one I say is a brahmin.

The one who gave up pleasures and existence

Sundarasamudda retired from the world and gave himself up to the ascetic life; his mother sent a courtesan to try and win him back to the house-life; she set herself up on the street he normally went on almsround and enticed him inside the house; the Buddha sent an image of himself and taught him with this verse.

**415. Yodha kāme pahatyāna anāgāro paribbaje,
kāmabhavaparikkhīṇaṃ, tam-ahaṃ brūmi brāhmaṇaṃ.**

Whoever, giving up desires,
would wander homeless in the world,
destroying desires, existence,
that one I say is a brahmin.

The one who gave up craving and existence

Because of their deeds in a previous existence, the merchants Jaṭila and Jotika were extremely rich; after they retired from the world and became Arahats the monks feared they were longing for their previous wealth; the Buddha explained that they had given up all craving, and spoke this verse about those who have attained.

**416. Yodha taṇhaṃ pahatvāna, anāgāro paribbaje,
taṇhābhavaparikkhīṇaṃ, tam-ahaṃ brūmi brāhmaṇaṃ.**

Whoever, giving up craving,
would wander homeless in this world,
destroying craving, existence,
that one I say is a brahmin.

The one unattached to yokes

One monk who was previously a dancer soon became an Arahāt; when a troupe of dancers passed through, the monks asked whether he still craved for his previous life, and he answered he did not; the monks asked the Buddha about it, who confirmed the monk had overcome all yokes, and spoke this verse.

**417. Hitvā mānusakam̐ yogam̐, dibbam̐ yogam̐ upaccagā,
sabbayogavisam̐yuttam̐, tam-aham̐ brūmi brāhmaṇam̐.**

Abandoning the human yoke,
overcoming the divine yoke,
being unattached to all yokes,
that one I say is a brahmin.

The one who abandoned delight and hate

One monk who was previously a dancer soon became an Arahāt; when a troupe of dancers passed through, the monks asked whether he still craved for his previous life, and he answered he did not; the monks asked the Buddha about it, and he confirmed the monk had overcome all delight and hatred, and spoke this verse.

**418. Hityā ratiñ-ca aratiñ-ca, sītibhūtaṃ nirūpadhiṃ,
sabbalokābhibhuṃ vīraṃ, tam-ahaṃ brūmi brāhmaṇaṃ.**

Abandoning delight and hate,
cooled off and free from all cleaving,
a hero who vanquished the world,
that one I say is a brahmin.

The one whose destiny is unknown

The youth Vaṅgīsa could tell where anyone had been reborn by knocking on their skulls; the Buddha set out the skull of an Arahat before him and he was unable to see where he had been reborn, so he ordained to learn about it; soon he became an Arahat himself and the Buddha confirmed he now knew all about the rebirth of beings.

**419. Cutim̐ yo vedi sattānam̐ upapattiñ-ca sabbaso,
asattam̐ sugatam̐ buddham̐, tam-aham̐ brūmi brāhmaṇam̐.**

Whoever knows in ev'ry way
the passing, rebirth of beings,
unattached, fortunate, awake,
that one I say is a brahmin.

**420. Yassa gatim̐ na jānanti devā gandhabbamānūsā –
khīṇāsavam̐ Arahantam̐, tam-aham̐ brūmi brāhmaṇam̐.**

For the one whose destiny is
unknown to gods, gandhabbas, men –
pollutant-free, an Arahat,
that one I say is a brahmin.

The one who is unattached

The merchant Visākha attained the third stage of Awakening, and his wife Ven. Dhammadinnā became an Arahāt; later he questioned her about the Dhamma and she answered everything well, but told him to seek an answer from the Buddha for his last question; the Buddha confirmed all of the elder's answers, and then spoke this verse.

**421. Yassa pure ca pacchā ca majjhe ca natthi kiñcanaṃ,
akiñcanaṃ anādānaṃ, tam-ahaṃ brūmi brāhmaṇaṃ.**

For whom there is nothing in the
past, the future or the present,
having nothing and unattached,
that one I say is a brahmin.

The one who has been cleansed

King Pasenadi gave gifts beyond compare to a Saṅgha of five hundred monks with the Buddha at its head, and placed elephants holding parasols over all but one of them; there were only rogue elephants left, and the King had one of them hold his parasol over Ven. Aṅgulimāla, whose presence tamed him; the monks thought the elder must have been afraid when the elephant was brought, but the Buddha said he was not, and spoke this verse.

**422. Usabhaṃ pavaraṃ vīraṃ, mahesiṃ vijiṭāvināṃ,
anejaṃ nhātakaṃ buddhaṃ, tam-ahaṃ brūmi brāhmaṇaṃ.**

A noble leader, heroic,
a great seer, victorious,
free of lust, cleansed and awakened,
that one I say is a brahmin.

The one who is accomplished

When the Buddha was ill one time he asked for hot water from the brahmin Devahita who readily gave it; the brahmin then asked to whom alms were best given, and the Buddha explained that his alms had great fruit, and then spoke the following verse about the true brahmin.

**423. Pubbenivāsaṃ yo vedī, saggāpāyañ-ca passati,
atho jātikkhayaṃ patto, abhiññāvositō muni,
sabbavositavosānaṃ, tam-ahaṃ brūmi brāhmaṇaṃ.**

Whoever knows their former lives,
and sees heaven and the downfall,
and has attained birth's destruction,
the sage, accomplished in knowledge,
who is accomplished in all things,
that one I say is a brahmin.

Brāhmaṇavaggo Chabbīsatiṃ

The Chapter about Brahmins, the Twenty-Sixth

Dhammapadaṃ Niṭṭhitaṃ

Dhamma Verses is Finished